

THE
FLOWERS OF PERSIAN LITERATURE:

CONTAINING

EXTRACTS FROM THE MOST CELEBRATED AUTHORS,

IN

PROSE AND VERSE;

WITH A

TRANSLATION INTO ENGLISH:

BEING A

COMPANION

TO

SIR WILLIAM JONES'S PERSIAN GRAMMAR.

TO WHICH IS PREFIXED

AN ESSAY

ON THE

LANGUAGE AND LITERATURE OF PERSIA.

BY S. ROUSSEAU,

TEACHER OF THE PERSIAN LANGUAGE.

پیش کر بخطائی رسی و طعنہ مزین
که هیچ نفس بشر خالی از خطا نبود
حافظ

“Conceal if you come to an error, cast not reproach,
“For no person mortal can be free from fault.”

London

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1801.

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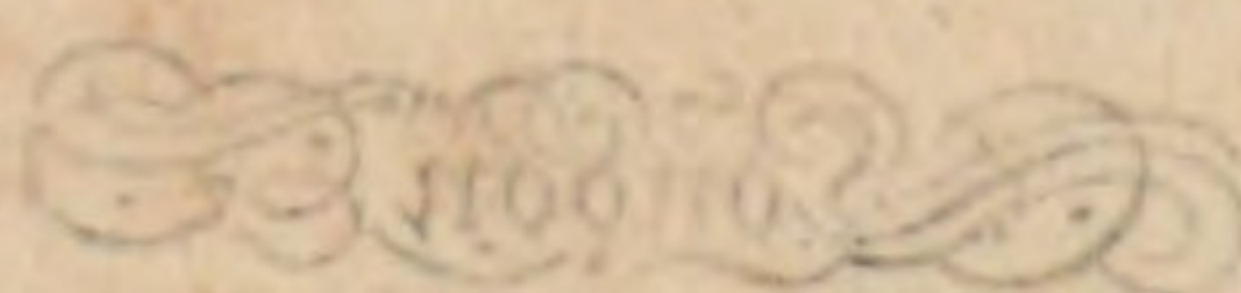
ON THE
LANGUAGE AND LITERATURE OF PERSIA

BY S. KOURSEAN

TEACHER OF THE PERSIAN LANGUAGE

نامہ مندرجہ بالا کی تصانیف
میں لکھنے والا شیخ رشید

"For no person named can be free from fault."
"I am sure, if you come to an error, it is not reproach."



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1801.

TO

MIRZA ABOO TAALEB KHAN,

COMMANDER OF A BODY OF FORCES

IN FAVOUR OF THE ENGLISH

DURING THE LATE ROHILLA WAR,

THE FOLLOWING

W O R K,

AS A TOKEN OF

RESPECT AND FRIENDSHIP,

IS

DEDICATED,

BY

THE EDITOR.

MIRZA ARBOO TALLER KHALA

COMMANDER OF A BODY OF FORCES

IN FAVOUR OF THE ENGLISH

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P R E F A C E.

PREFACES, in general, are supposed by the greater part of readers to consist of trifling passages, or an useless display of eloquence, and are therefore not considered as of sufficient importance to deserve perusal : but this is an egregious mistake ; for in the prefatory discourse, the author feels it a duty incumbent upon himself to acquaint the world with the nature of his work, the reasons which induced him to undertake it, and his motives for laying it before the public.

The Editor of the following sheets has been for some years employed as a teacher of the Persian, as well as a printer, of that and other Oriental languages, and the greatest difficulty he has met with has been a want of proper books for the instruction of his pupils. This is an obstacle which every gentleman hitherto engaged as a Persian master, has loudly complained of, but not one of them has attempted to obviate it. The late Captain Hadley mentioned this circumstance frequently to the Editor, and ardently wished for its removal, although he took not the least pains to lessen his labour by a publication of a similar nature. Every language should be

rendered as easy in the acquirement of it, as the ability of man can possibly make it; for the swifter the progress made by a pupil in the knowledge of any tongue, the greater honour will redound to his tutor. The Editor has long experienced the want of a work of this kind, and has therefore ventured to select the following, for the advancement of his pupils, and to render less rugged the paths of Oriental science.

The deficiency of proper books was well known to Sir William Jones, who, in his Grammar, published in 1771, says, "It was my first design to prefix to the grammar a history of the Persian language from the time of Xenophon to our days, and to have added a copious praxis of tales and poems extracted from the classical writers of Persia; but as those additions would have delayed the publication of the grammar, which was principally wanted," (and so it certainly was at the time when Sir William Jones wrote, there not being any Persian grammar conveyed by means of the English tongue; all the grammars, as those of De Dieu, Graves, &c. being in Latin, and very scarce,) "I thought it advisable to reserve them for a separate volume, which the public may expect in the course of the ensuing winter." This work, however, although promised so long as thirty years ago, never appeared, and the public were still left to labour under the greatest embarrassment in their Oriental enquiries. But by the publication of the following pages, compiled from a variety of expensive works, we hope the difficulty will be in some measure overcome.

In the first part is given an Essay on the Language and Literature of Persia, exhibiting a concise history thereof from the earliest accounts to the present time; interspersed with anecdotes of the most celebrated Persian authors, and the unbounded munificence of the Eastern sovereigns to the literati, who were invited to reside at their courts; where they were carefully watched, lest, in the hour of discontent, they should make their escape to the capital of some other monarch.

The second part contains a large selection of entertaining and useful pieces from different authors which are given in Persian and English, so literal, that any person, who has acquired the rudiments of the language, may, with very little trouble, turn them out of Persian into English.

The description of the Garden of Irim, given in p. 71, (from the Oriental Collections, vol. III. p. 32, to which work the Editor is greatly indebted for several extracts in the following pages,) exhibits an account of that imaginary terrestrial paradise, which is so frequently alluded to by the Asiatic poets. This piece, notwithstanding it be a description of a fabulous garden, cannot fail to be acceptable, since it shews the superstition of the Eastern nations, multitudes of the people implicitly believing that such a garden once existed.

The Geographical Extracts, which follow the above, point out the distances from one place to another, by which the young Orientalist will be enabled to travel, as it were, from one town to another

another at a great distance, with as much facility, as if he had a book of roads placed before him, which will be rendered the more pleasing, since it is laid down by an Oriental writer of celebrity. The original work whence they are taken, is entitled *نزهت القلوب* Nozhat al Coloub, which is divided into three parts; the first treating of astronomy, the second of anatomy, and the third of geography. M. D'Herbelot quotes this MS. and styles the author "le Geographe Persan;" and M. de Sacy in illustrating his excellent "Memoires sur diverses Antiquites de la Perse," made use of it.

In p. 81, are given extracts from the Travels and Memoirs of *مولانا شیخ محمد علی حزمی* Molana Sheik Mohammed Ali Hozein a Persian of distinction, who was eminently learned and accomplished. He fled into Hindoostan from his native land, to avoid the persecutions of Nadir Shah, and died at an advanced age, about 1779, at Benares, equally admired and esteemed by the Mussulmaun, Hindoo, and English inhabitants of India. This retirement from Persia is noticed by a contemporary writer, Khojeh Abdulkurreem, who, having quoted a tetra-stich of the Sheikh, in which some reflections are thrown on the mean origin of Nadir Shah, adds, *بزرگی میفرمود که سخن شیخ در این باب قابل اعتبار نیست زیرا که دشمن هدیکر نمودند و ملازمان شیخ زترس* that is, "An illustrious person observes, that the words of the Sheikh on this subject are not to be implicitly believed,

believed, for they (Nadir Shah and Mohammed Ali Hozein) were enemies to each other; and the friends of the Sheikh induced him, from dread of the king, to seek an asylum in Hindoostaun." The copy of the Sheikh's memoirs in Sir W. Ouseley's possession is an octavo volume of 153 pages, which, since he has translated it, will be given to the public as soon as some literary engagements, which at present engross his time, shall have been fulfilled. The Memoirs were written by the Sheikh a short time before his decease. He was a voluminous author both in prose and verse; and more liberal in his religious opinions than any other Musulmaun writer. Vid. Oriental Collections, vol. II. p. 36.

A Geographical Account of Zinj or Ethiopia, is given in p. 84, from the هفت اقلیم or The Seven Climates, a geographical work of some consequence, although fabulous narrations frequently contaminate its pages. This work is rather scarce in England. A fine copy of it, whence this extract has been taken, was lent to Sir William Ouseley, by the Rev. Mr. Hindley of Manchester. From this work we learn, in the account of Yemen, that, دیکری منحا است که در تمام یمن بندری بدان لطافت نیست و قبر شیخ شادبی که قهوه خوردن از اخر اعات اوست در منحا واقع است "Another place is Mokha, than which in all Yemen there is not a finer port or harbour; and the tomb of Sheikh Shadebi, who introduced the custom of drinking coffee, is situated at Mokha."

In p. 85 is given an Anecdote of Yacoub ben Leith, the founder of the Soffarian dynasty. Biographical anecdotes have always

been esteemed very instructive and entertaining, and have therefore been cultivated with great success.

An Account of the Invasion of Nubia by the Musulmans is given in p. 88, from the *تاریخ اشم کوفی* Tarikh Aashim Cufi, a valuable work, originally written in Arabic by Aashim of Cufa, which appears to have been translated into Persian by Mohammed Ibn Ahmed al Mustowfi, by order of Koam ud Doulah, who was governor of Khoarefm and Khorassan. This work contains the history of Mohammed and his successors, Abubecre, Omar, and Osman, with a description of the transactions which occurred during the Khalifat of Ali, and the state of the Mohammedan world immediately after his decease.

In p. 90, are given extracts relative to the Policy and Conduct of Timour, drawn from the Institutes of Timour, a work which will be esteemed curious and valuable, as observed by Professor White, by men of various professions. The scholar is ever delighted with a large knowledge of illustrious characters, with their remains rescued from long oblivion, and all that tends to throw additional light on the history of mankind. Many and various have been the opinions of Timour and his actions, the pen of the historian being frequently hurried beyond the dictates of truth; for, while he has been extravagantly praised by one, another has shamefully traduced him. But such harsh opinions can be pronounced or credited by those only who are unacquainted with his writings; while the praise which his enemies have given him, that he was a lover
of

of veracity, who hated, detected, and punished falsehood, with sincerity, penetration, and constancy, deserve the highest degree of credence. That he might pursue his great objects by the light of truth, as Professor White continues, he made use of every friend, and every foe ; and in his institutes he does not blush to acknowledge his errors and misfortunes, but glories that he has profited by them. Ambition, the infirmity of noble minds, was perhaps his only fault. The desire of conquest is a principle which the liberty of modern times has justly reprobated. But Timour's conquests were in a great measure produced by other causes ; by the manners of the age and country in which he lived, and by the treachery of kings, who, whilst they envied his greatness, professed themselves his friends. It is needless to speak of his valour ; for who has not heard of his successful wars, his perseverance and resolution in distress ; and his serene and temperate conduct after victory ? That he possessed the humane and liberal virtues cannot be doubted, when we read that he forbore to take revenge when it could not interfere with his interest, and that he extended the rights of subjects and citizens to nations who were willing to be slaves. When he had seen his vast empire, rising, like the infant world, out of anarchy, under his victorious hands, he dispensed order through every part of the dominion he had created, and governed it with wisdom, justice, and benevolence. There is therefore less reason to blame his ambition than to admire the amiable moderation by which it was restrained.

In political management, says Mr. Henderson of Pembroke College, Oxford, Timour seems to have relied chiefly on amusing persons, bribing them, keeping them in suspense, and dividing them. He was acutely sagacious, rightly provident, and firmly resolute. He was generally willing, by any undeserved or excessive kindness, to make and keep friends: he seemed not to know, but readily pardoned enmity and treachery. And such was his delicacy of sentiment, such the art of his address, that he cleared every suspicion of the guilty and fearful; he covered the blushes and soothed the confusion of the consciously unworthy. One so qualified, with so discerning an eye, so sensible yet strong a heart, so open yet powerful a hand, so free yet forcible an address, what wonder that he was great? In military occasions his great excellence seems to have been hiding or magnifying his strength, surprise, varying his attacks, and obstinacy in keeping his ground. His politics availed him much in governing his army; and he often used prayers, his oracle the Koraun, and other religious means to encourage them.

Abu'l Munoor Timour, erroneously called Tamerlane, was descended in a right line from Kaujooli Bahaudur, son of Toumunch Khaun, of the same lineage with Chungaze Khaun (Jenghiz Khaun). He was born A. D. 1334, and began his enterprises when he was 12 years of age. The transactions of his reign are many and various; but it would be exceedingly improper to say any thing about them in this place.

Next we have inserted, p. 117, the celebrated *پند نامه* Pund Nameh, or Book of Advice, by Sheikh Saadee. Moral Distichs, or Sentences, have, from the earliest ages, been used by the Eastern nations, for the purpose of correcting the errors of mankind, and of teaching them how to conduct themselves in all the relations of life. The Proverbs or Adages of Solomon are called his Ethics, and they certainly contain a very excellent system of Moral Philosophy. The Pund Nameh of Sheikh Saadee of Shirauz, is well known throughout the East, and is much taught in their schools. D'Herbelot compares the Pund Nameh to the Golden Verses of Pythagoras, and the didactic poetry of Phocylis; but Sir W. Jones entertained the idea that it greatly resembled that beautiful little work of Theophrastus concerning characters.

Short sentences, as containing moral precepts, have been collected and treasured in the mind from remote antiquity, the Proverbs of Solomon, which are a very ancient collection of apologues, as well as those of others authors, have been instilled into the memories of the younger part of the community; and those persons who have paid most attention to them have generally been the best members of society. We learn from Suetonius, that Augustus Cæsar, in his reading of the Greek, as well as the Latin authors, chiefly observed and transcribed, such wholesome precepts or examples as might serve him either for public or for private use; which, upon occasion, he produced for the instruction of his own domestics, or of the commanders of his armies, or the governors of his provinces,

vinces, or the magistrates of his several cities, according as he thought every one had need of admonition.

The great Dr. Johnson entertained a very just notion of ethical or moral instruction, and, speaking of it, says, it is one of the studies which ought to begin with the first glimpse of reason, and only end with life itself. Other acquisitions are merely temporary benefits, except as they contribute to illustrate the knowledge, and confirm the practice, of morality and piety, which extend the influence beyond the grave, and increase our happiness through endless duration. This great science, therefore must be inculcated with care and assiduity, such as its importance ought to incite in reasonable minds; and for the prosecution of this design, fit opportunities are always at hand. As the importance of Logic is to be shewn by detecting false arguments, the excellence of Morality is to be displayed by proving the deformity, the reproach, and the misery of all deviations from it. Yet it is to be remembered, that the laws of mere morality are no coercive power: and, however they may, by conviction of their fitness, please the reasoner in the shade, when the passions stagnate without impulse, and the appetites are secluded from their objects, they will be of little force against the ardour of desire, or the vehemence of rage, amidst the pleasures and tumults of the world. To counteract the power of temptations, hope must be excited by the prospect of rewards, and fear by the expectation of punishment; and

and virtue may owe her panegyrics to Morality, but must derive her authority from Religion.

After the Pund Nameh we have inserted, p. 15, Extracts from various Persian Authors, from the Tenth Century to the present Time, whereby the Orientalist may trace the several Changes of Language, owing to the Introduction of Arabic. First, we have presented the Reader with an Account of the Manner of Cobad's Death, from the Tareekh Tabaree, a work more ancient than the writings of Furdoofee, (see hereafter, p. 68.) which, with the Extracts from our Persian Homer that follow, may be considered as specimens of the purest Persian, since the Pehlevi ceased to be the prevailing dialect of Iraun. The ode from Kkaukaunee, the scholar of Furdoofee, may be looked upon in the same light.

The Extracts from the Gulistaun and Bostaun of Saadee, the Pund Nameh of the same elegant writer, mentioned above, and the citations from the Mesnavi of Jelal'ed'din Rumi, will sufficiently exemplify the language of the Thirteenth Century. In preference to a prose translation, we have given the beautiful poetic version of the commencement of Jelal'ed'din's Mesnavi, by Sir William Jones, which conveys the spirit of the original in a remarkable manner. Indeed, whatever that prince of Oriental scholars translated into our language from the Asiatic compositions, bore the strongest marks of its Eastern origin, so careful was he to transfuse the spirit of his author into his native tongue, so far as the English language was capable of admitting it.

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We come now to the Fourteenth Century, in which flourished the Anacreon of Persia, the celebrated Haufez, of whom see hereafter, p. 33, &c. The simplicity and elegance of the language of Haufez is such, that we need not wonder at the great estimation his works are held in wherever the Persian tongue has been adopted or cultivated. Even several Europeans have favoured the public with translations of various odes, some in prose, others in verse. Baron Reviczky presented the world with fifteen, in his "Specimen Poeseos Persicæ;" Sir William Jones translated several; the Rev. Mr. Hindley favoured us with translations, both in prose and verse, of eleven; Mr. Nott gave poetic versions of seventeen; Sir William Ouseley, LL. D. and Jonathan Scott, Esq. translated several more. In the present volume twenty-five (the greatest number that ever have been collected in any single work, of the Odes of our Persian bard are laid before the reader, some of which have prose, and others poetic versions, by which a pleasing diversity is given.

The extracts from the beautiful poem on the Loves of Joseph and the Fair Zuleikha, and the other poems of Jaumee, contain a specimen of the Persian of the fifteenth century; as do those from Rafied'din of the sixteenth. Of Jaumee an account is given in p. 33; but of Rafied'din, since we have not mentioned him in that part, it may be necessary to be a little particular concerning him in this place. He was the author of a very curious and entertaining Dewan, and the only anecdotes relative to him are scattered through his own works: whence we learn, that he

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was a native of Hindoostan, and probably of that province which is called the Dekkan, which he delights to sing the praises of. He served in a military capacity; and speaks in an extravagant manner of his own bravery and feats of arms. He also describes himself as the hero Rustam, the Persian Hercules, standing between the ranks of warriors cased cap-a-pie in complete steel." He attached himself to the person of the illustrious emperor Akber, and received from that monarch the reward of his poetical labours.

دیوان رفیع چون با نجام رسید
از حضرت پادشاه انعام رسید
در ملک دکن جمع نمودیم و توشه
در سال هزار و ده با تمام رسید

"When the Deevaun of Rafia was brought to a conclusion, the poet received gifts and favours from the monarch. It was compiled and written in the kingdom of Dekkan, and finished in the year of the Hejira one thousand and ten;" of the Christian Æra 1601. His Deevaun contains near 15,000 distichs. His style, though it cannot be reckoned sublime, is nevertheless pleasing and smooth. Notwithstanding he sometimes borrows from the more celebrated poets, yet he frequently exhibits an originality, which places him above the crowd of Persian versifiers, whose works tire the reader with descriptions of Spring and its delights, in which similar images are always recurring, or incoherent rhapsodies,

fodies, half amorous, half religious. But although these circumstances sometimes occur in the deevaun of our poet, yet it is peculiarly valuable for the numerous local and historical allusions found in it; anecdotes of men, whom he had personally known; descriptions of places he had travelled or resided in; of curious objects he had seen; and of transactions in which himself had been concerned. These bear internal marks of the author's accuracy and veracity. The praises he has bestowed on Cashmere in one of the extracts we have thought proper to make, will not appear exaggerated to the reader who is acquainted with the style of Oriental eulogium. The delights of Cashmere have been always a favourite subject with Eastern writers, as the various flowery epithets which generally attend its name sufficiently prove; thus, it is called "the country of perpetual spring," "the envy of Paradise," "with the aspect of Eden."

As a specimen of the Persian language in the Seventeenth Century, we have chosen, for the sake of diversifying the subject, a passage from *تاریخ جهانگشای* "The History of Christ," written in Persian by Jerom Xavier, a learned Jesuit of that age, who travelled to the East, with a view to effect the conversion of that nation to Christianity. As a proper mean to further his design, he composed the History of Our Saviour in their language, as also that of St. Peter, which are works highly esteemed, and very scarce. The great Orientalist, Ludovicus de Dieu, translated both these works into Latin, which he published in 1639, accompanied with a refutation
of

of the Jesuit's peculiar notions. In the passage we have selected De Dieu perceived a defect, which, however, must remain, since it is not an easy matter to reconcile an author's meaning, where, perhaps, through inadvertency, a chasm may have been suffered to pass unnoticed.

Afterwards is given a story in Modern Persian, from the Asiatic Researches : it was presented to Sir William Jones, whose elegant translation accompanies it, by Mirza Abdu'lrahhim of Isfahaun. Sir William supposes it to have been extracted from one of the many poems of the Loves of Mejnun and Laili, the Romeo and Juliet of the East.

Fables, or feigned stories intended to convey some moral precept, have, from time immemorial, according to Strabo, lib. xv. cap. 14. and several other Greek writers, been used by the Persians; and indeed their version of the Heetopades of Veeshnoo Sarma, made many ages ago from the Shansecrit, and which has been handed down to us under the denomination of Pilpay's or Bidpai's Fables, is well known in almost every country, whether European or Asiatic. The Fables have undergone various alterations from the original, every translator omitting or inserting passages, agreeably to his own inclination. This practice of using fables for the instruction of mankind was not peculiar to the Persians or the Hindoos of old; for even Cyrus, the Greek, is said (Herodotus, lib. i. cap. 41.) to have related fables to the ambassadors of the Ionians and Etolians. Besides,

----“ Fable

"Fable to the human kind,
 Presents an image of the mind;
 It is a mirror, where we spy
 At large our own deformity.
 And learn of course those faults to mend,
 Which but to mention would offend." WILKIE.

The Fables given at the close of the present volume, are extracted from the *BAHARISTAUN*, or *MANSION OF SPRING*, an admired work by the celebrated Jaumee. They were originally published in 1778, in the *ANTHOLOGIA PERSICA*, at Vienna, with a Latin version by Jenisch. To our account of Jaumee, given in p. 33, we may add, that he was the son of Mevlana Mohammed of Ispahaun, and was born A. H. 817. He was remarkably polite, of a very gentle disposition, and endued with such extensive learning, that it was supposed there was not, throughout the empire of Persia, so complete a master of the language as himself. He was skilled in the noblest sciences, and extremely ardent in the pursuit of letters. Having embraced the religious order of Mooloo, he applied himself solely to literature, and made so great a progress therein, that he seems to be allowed to have been the most elegant of all the modern Persian poets, which is the reason that the fame of his wisdom and learning has pervaded nearly every Eastern nation, where a taste for literature and the fine arts has been cultivated. Even princes, who have been themselves men of erudition and exalted talents,

talents, have lavished upon him the most unbounded praises and the highest honours. He was very intimate with the Sultaun Aboo Said, who never dismissed him without some distinguishing mark of his favour and approbation, and even went himself frequently to visit the poet, being captivated by his manners and his learning. This prince continued the friend of Jaumee so long as he lived : after his death our poet enjoyed the same favours from his successor Sultaun Hosein Mirza, who was highly delighted with his elegance of manners according to Jenisch, and his pleasing mode of conversation. He died at the advanced age of 81, A. H. 898, having spent, we may say, the whole of his life in the cultivation of letters. In finishing the Baharistaun, Jaumee confesses to have imitated the Gulistaun of Saadee, which he has expressed in some elegant verses.

The 22d Fable was written by Mola Hosein Vaez, and is taken from Akhlauk Almuhufnein ; which work consists of forty chapters, each of which is filled with some peculiar mode of argumentation. Here and there some amusing little histories and other entertaining matters are interspersed. The author dedicated this book to Hosein ebn Hosein, who was a great-grandson to the emperor Timour. Mola Hosein Vaez was a man of consequence, and held the office of sacred herald in the city of Herat (by the Greeks called Aria) till the year of the Hegira 910, on the last day of which he expired. He was likewise the author of a Commentary on the Koraun, which D'Herbelot acquaints us he found very serviceable in the composition of his work.

It remains only to say, that these Fables are not literally translated, but yet the version is not so free as to hinder a person of but moderate capacity from being able to discover the meaning of the original by its aid. The morals are always in verse, but the sense of the Persian is better conveyed by a prose translation, that by the luxuriance of poetical fancy. But that for the other parts, the Editor did not deem it necessary to make a fresh translation, that task having been performed by several eminent Oriental scholars.

The Editor requests the favour of the candid observations and elucidations of any part of the ensuing work, from the Orientalist, which shall be noticed in a future edition.

ESSAY
ON THE
LANGUAGE AND LITERATURE
OF
PERSIA.

IT is our intention, in the present Essay, to exhibit a concise history of the Persian language and literature, extracted from the works of the literati, as nearly in their own words as the nature of our plan would admit, and which we have so interwoven, as to form a connected view of the rise and progress of one of the most elegant as well as the most copious tongues of the East, we might say, of the world. We have not always deemed it necessary to assign to each particular author the passages which we have thought proper to introduce; yet it is but justice to mention, that the writings of Sir WILLIAM JONES and Mr. RICHARDSON, have been principally attended to by us; as well on account of their very extensive knowledge of the subject, as the masterly manner in which they had elucidated the matter. The works of one of these gentlemen is now become scarce; and neither of them can be procured without a great expence. The critic therefore will be sparing in his censures, and the persons for whose benefit the following pages have been selected, will receive that sort of information which every lover of Eastern learning may wish to possess. More than this it may be unnecessary to premise; except that we have traced the language through its several gradations, from the earliest accounts that

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that can be depended upon, to the present time ; intermixing a few biographical and historical anecdotes, from the works of Sir W. Ouseley and others ; after which we have made a few observations on the usefulness of Eastern literature in facilitating the study of ancient history ; and then we have shewn, from the writings of Major Davy and Professor White, the absolute necessity of some particular description of people to acquire a competent knowledge of the languages of the East ; and, lastly, enumerated the names, with a few observations on the works, of some of the most eminent writers in the Persian tongue.

The history then of the Persian Language may be divided into four periods, like that of the empire ; not that the language was immediately altered upon every revolution of the state ; but it is observable, that, under each dynasty of which we have any monuments remaining, there was an apparent change in the dialect of the kingdom, especially under the two last, namely, the Sassanian and Mohammedan dynasties ; and these indeed, are the only periods of which we can speak with any tolerable degree of certainty.

It is natural to suppose, that, in the infancy of the Persian empire, under Caiûmaras and his descendants, no great pains were taken to cultivate and polish the language, which, in that rude age, must needs be thought sufficiently elegant, if it were sufficiently clear and intelligible ; but what their language really was, what were their rules of versification, or what was the course of their studies, no mortal can pretend to know with any shadow of exactness.

The great traveller Chardin, says Sir W. Jones, whom every Orientalist must always mention with reverence, seems to have enquired very diligently into the ancient language of the people, among whom he resided so long, and whose manners he describes
with

with so much copiousness and learning: but he declares, after all his researches, " That the old Persian is a language entirely lost; in which there are no books extant, and of which there are no rudiments remaining *."

We have no genuine accounts then of the Persian language till the time of the Sassanian kings, who flourished from the opening of the third century to the middle of the seventh; in which period an academy of physic was founded at Gandisapour, a city of Khorausaun, and, as it gradually declined from its original institution, it became a school of poetry, rhetoric, dialectic, and the abstract sciences. In this excellent seminary the Persian tongue could not fail of being greatly refined, and the rusticity of the old idiom was succeeded by a pure and elegant dialect; which, being constantly spoken at the court of Beharâm Gûr in the year 351, acquired the name of Deri, or Courtly, to distinguish it from the Pehlevi, or Language of the Country.

It must not, however, be imagined, that the use of the ancient dialect was wholly superseded by this more polished idiom; for several compositions in Pehlevi were extant even after Moham-med, which appear to have been written by order of the Sassanian princes.

* But notwithstanding this declaration of Sir W. Jones from Chardin, there are some specimens of the ancient poetry of Persia still in existence; these, however, are very few in number, so that we need not be surprised at their having escaped the notice of former explorers. The learned President of the Asiatic Society (Sir W. Jones) after every research he had been able to make since the time of his having written the above passage, confesses that he could discover but a few lines of the ancient Pehlevi; and the ingenious Biographer of the Persian Poets could trace them a little farther than the time of the Arabian conquest. See Sir W. Ouseley's Persian Miscellanies, Introduction, p. xix; Sir W. Jones's Anniversary Dissertation on the Persians, 1789; and Capt. William Kirkpatrick's Introduction to the History of the Persian Poets, Asiatic Miscellany, No 1. When Samuel Guise Esq. returned from Surat, he brought with him a valuable collection of ancient works in the Zend, Pehlevi, and Sanscrit languages. Vid. Orient. Collections, vol. II. p. 96.

In the reign of Anushirvân, who protected the arts and sciences in his own dominions, Mohammed was born; who by the force of his eloquence, and the success of his arms, established a mighty empire, and spread his new religion from the wilds of Arabia, to the mountains and the banks of the Ganges: but, what belongs more particularly to the subject of this discourse, he polished the language of his country, and brought it to a degree of purity and elegance, which no Arabian writer since his time has been able to surpass *. The battle of Cadeffia in 656 gave the last blow to the Persian monarchy; and the whole empire of Iraun was soon reduced under the power of the first Mohammedan dynasty, who fixed the seat of their government in Baghdad †, where the Arabic language was spoken, for many ages, in its utmost perfection: but the ancient literature of Persia, which had been promoted by the family of Sassan, was expressly discouraged by the immediate successors of Mohammed, for a reason which we shall shortly explain.

Previous to the period here spoken of, the Arabians, says Mr. Richardson ‡, were confined within their own peninsula, made no figure on the theatre of Asia, and were, in a political light, known only to be despised by the Grecian and Persian powers. But the enthusiasm, genius, and intrepidity of one extraordinary man suddenly changed the scene; and gave a beginning to revolutions equally rapid as complete. The numerous Arabian tribes of Mohammed, by various means, converted to his faith, or sub-

* The language of the Koraun is supposed to be equal, if not superior, to that of any other composition in Arabic, whether of that or any other age.

† Soon after 762.

‡ In the Dissertation prefixed to his Arabic, Persian, and English Dictionary, p. v.

jected to his power, but died before any impression was made upon the adjacent states. Abubeker led the way to foreign conquest; and his successor Omar, in the short space of four years, saw the Khalifat extended from Egypt to the frontiers of India. Persia was one of the noblest acquisitions of the Mohammedan arms. The decisive victory of Cadeffia, above mentioned, throwing this mighty empire under the Arabian yoke, as that of Arbela had formerly subjected it to Alexander. The consequences, however, of the two revolutions had nothing similar: the Macedonian conquest producing only a change of princes, in which the Kaianian dynasty of Persian kings gave way to the successors of their Grecian conquerors; while that of the Arabians radically subverted every characteristic circumstance which distinguishes nation from nation. The government of the Persians was overturned, their religion proscribed, their laws trampled upon, and their civil transactions disturbed by the forcible introduction of the lunar for the solar calendar; and their language, which the laws of nature preserved from immediate and absolute annihilation, became almost overwhelmed by an inundation of Arabic words. The ancient Greeks and Romans were more enlarged in their ideas of toleration than the Arabians; for they adopted the gods of all the nations they subdued, believing, that every people and every place had their tutelar divinities, so that they took uncommon pains to please, and were equally careful in avoiding all offence. From Arrian we learn, that Alexander sacrificed to the Babylonish gods and other Asiatic deities, though then unknown in Greece. Alexander, however, discountenanced the religion of the Magi, but for what reason, we cannot pretend to investigate. The Parsees of Surat, in their Ravaats, or Collections of Traditions, have doomed Alexander

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ander to the infernal regions, not so much on account of his having ravaged the country of their forefathers, but because he committed to the flames the Nosks or sections of the Zend Avesta *.

But to return. At the time when the Koraun was first published in Arabia, a merchant who had lately returned from a long journey, brought with him some Persian romances, which he interpreted to his countrymen, who were extremely delighted with them, and used to say openly, that the stories of griffons and giants were more amusing to them than the moral lessons of Mohammed. Part of a chapter in the Koraun was immediately written, to stop the progress of these opinions; the merchant was severely reprimanded; his tales were treated as pernicious fables, hateful to God and his prophet; and Omar, from the same motive of policy, determined to destroy all the foreign books which should fall into his hands †. Thus the idle loquacity of an Arabian traveller, by setting his legends in competition with the precepts of a powerful lawgiver, was the cause of that enthusiasm in the Mohammedans, which induced them to burn the famous library of Alexandria ‡, and the records of the Persian empire.

It was a long time before the native Persians could recover from the shock of this violent revolution; and their language seems

* Vid. Arrian de Expedit. lib. iii. and vii.

† This merchant was Al Nodar Ebn al Hareth, and the romance he entertained his countrymen with, was that of Rustam and Isfendiar, the two heroes of Persia. Vid. D'Herbelot, p. 664, Al Beidawi, and Sale's Koraun, vol. II. p. 261.—The passage of the 31st chapter of the Koraun, entitled Lokman, and above alluded to, is as follows: "There is a man who purchaseth a ludicrous story, that he may seduce men from the way of God, without knowledge, and may laugh the same to scorn: these shall suffer a shameful punishment. And when our signs are rehearsed unto him, he disdainfully turned his back, as though he heard them not, as though they were a deafness in his ears: wherefore denounce unto him a grievous punishment."

‡ The number of MSS. supposed to have been burnt at this place exceeded 500,000. They were distributed as fuel to the keepers of 4000 public baths.

to have been very little cultivated under the Khalifs, who gave greater encouragement to the literature of the Arabians: but, when the power of the Abbasides began to decline, and a number of independent princes arose in the different provinces of their empire, the arts of elegance, and chiefly poetry, revived in Persia; and there was hardly a prince or governor of a city, who had not several poets and men of letters in his train. The Persian tongue was consequently restored in the tenth century; but it was very different from the Deri or Pehlevi of the ancients; it was mixed with the words of the Koraun, and with expressions from the Arabian poets, whom the Persians considered as their masters, and affected to imitate in their poetical measures, and the turn of their verses.

When the khalifs had lost part of their pristine vigour, by the usurpations of several adventurers, they had the mortification to behold the finest kingdoms and provinces seized upon and erected into independent states. Of these chiefs the most powerful were the princes of the house of Buyah, otherwise called the Deylemites; who added to their high rank of kings of Persia, the dignity of *امير الامرا* *Emir'ul'omra* to the khalifs of Baghdad, an office nearly resembling the *maire du palais* to the *rois faineants* of the Merovingian race of France. An outward shew of respect and pomp was all that the head of the Mohammedan religion now enjoyed, whilst the solid power was completely engrossed by the *Emir'ul'omra*, which high station, about 977, was filled by the great Azaduddoula, who first assumed the title of سلطان *Sultaun*, afterwards so much adopted by Eastern princes. He was born at Isfahaun, and strongly attached to his native kingdom. His court, whether at Baghdad or the capital of Isfahaun, was the standard of taste, and the favourite residence of genius. The khalif Al Tai revived in favour of Azaduddoula the title of شاه *Shauh* *Shauh* *Shauh*

Shahinshah, The King of Kings, which was borne by the ancient sovereigns of Persia, or previous to the conquest of that country by Alexander the Great *.

The oldest Persian poems which have come to my knowledge, says Sir W. Jones, are those of Firdoosé †, who flourished at the close

* Vid. Erpenius's edition of *Tarikh ul Moslemin*, or *Historia Saracenica*, p. 237.

† Abul Cassim Munfuril Firdoosé was descended from Ahmed 'ul Firdoosé, one of the principal inhabitants of the town of Sar, in the province of Tûs, in the kingdom of Khorasân. At the period of his birth, his father saw the infant in a dream standing with his face to the west, and elevating his voice, the echo of which reverberated from every quarter. When Ahmed arose, he applied to Rujbuddein, a famous interpreter, for the solution of his vision. The interpreter gave the following exposition: "That the fame of his son, and his poetical talents, would be the theme of the universe. The translation of the dream was natural. Poetry at that æra was the principal road to preferment, and the praise of tuneful versification was the general theme. This circumstance bears a strong resemblance to the reply of the oracle of Apollo to Mnisarchus, the father of Euripides, on the birth of his son.

"Happy Mnisarchus! Heav'n design a son.
The listening world shall witness his renown,
And with glad shouts bestow the sacred crown."

So fond are all nations of giving some wonderful presage to illustrious characters. Firdoosé received the early rudiments of his education under the best masters of the place of his nativity. His memory, when a boy, was extensive; his application, ardent. The first dawning of that blaze which subsequently burst forth with such unrivalled lustre, was perceived by the poet Asfadi, who animated his pupil, and encouraged his vehement inclination to penetrate the most remote period of History.

The court of Mahmood, sultan of Ghezna, was the seat of the muses. He was one of the most accomplished sovereigns that ever sat on the Persian throne: his own taste led him to an extensive patronage of men of literature. Poetry and history were his favourite pursuits. His library was furnished with the most authentic annals of the Persian empire; and a complete history, collected in the reign of Yezdejird, by the most judicious historians in Persia. A list of every narrative, and every production which bore any relation to this subject, was formed by order of Yezdejird, and from them was composed the annals of the kingdom. When Saadvekas, the general of Omar, plundered the palace of the Persian monarch, he found this valuable manuscript, and presented it to Omar. The khalif ordered a translation. The translator selected such passages as he deemed excellent, and laid them at the feet of Omar, who reprobated part of the book, for treating of such worldly affairs as are forbidden by the prophet. The book was thrown among the plunder, where it fell to the lot of an Abyssinian, who carried it as a present to his prince. The history was translated into the Abyssinian language, by order of the king. Thus were the ancient annals of Persia preserved from

close of the tenth, and beginning of the eleventh centuries. The work of Furdoofee remains entire, a glorious monument of Eastern genius and learning; which, if ever it should be generally understood in its original language, will contest the merit of invention with Homer himself, whatever be thought of its subject or the arrangement of its incidents. His language is very little adulterated by

from the mandate of Omar, which destroyed the public library, fearful of the amusing and romantic tales which characterized these Asiatic writings.

The history thus preserved soon found its way into Hindoostan: its fame reached Khorasfaun. Yakoob Lais (of royal descent) sent an envoy to transcribe the manuscript; when it arrived at Khorasfaun, the translation of it was intrusted to Abu Munfur; who assembled four of the principal historians, (Munfur of Umro, Shashpoor of Zeistan, Mahoo of Neshapour, and Sulman of Tus,) who added to, and embellished this invaluable work: to each of these he assigned their different part. Hoorferose, descended from Nourshirwan, was compelled to fly his native country, and on presenting the sultan Mahmood with a history of Persia, was magnificently treated.

When Mahmood had perused this work, his desire of having the annals of Persia, and the achievements of the heroes in a series of heroic poems, was increased. The design of composing the imperial annals suggested itself to Furdoofee. To Mohammed Leskery, who was at Tus, and with whom he was connected, he communicated his intentions, described the consciousness he felt of being equal to the arduous undertaking, and regretted the want of materials and books to proceed in the attempt. His friend, enamoured of the design, assured him of immortality, and declared how readily he would supply him with such manuscripts as might be essential to the completion of his poems. He revealed his intentions to Sheikh Mohammed Mashook, the high priest of Tus, and required his benediction. His request was granted; and he assured the young poet, that fame and honour would attend him. Thus animated, he composed the wars of Feredoon and Zohak. Fame told the story, and crowds of people thronged to the residence of our poet, to hear him repeat his verses. Abu Munfur Afsagien, the chief of Tus, could not long be unacquainted with the eminence of Furdoofee. He requested his attendance, and, charmed by the specimen of his genius, encouraged him to proceed, promising that he would introduce him to the royal presence, and declared that, to the extent of his ability, he should be rewarded; but only the sovereigns of Asia could give those honours which were due to his talents. Furdoofee with undeviating industry persevered. When his patron died, (and the poet has elegantly sung his praises,) Arselan Haris was appointed the successor of Abu Munfur Afsagien, in the government of Tus, and received the orders of the sultan to direct the attendance of Furdoofee at Ghezna. The sultan, impatient to see the man, of whom he had heard such unbounded praise, repeated his injunctions in a letter to the chief of Tus, ordering him to send Furdoofee on the receipt of it.

In a dream, the imagination of Furdoofee had pictured to him a young monarch, seated on a throne, illuminating the universe; and particularly smiling on himself. To a friend he com-

by an admixture with the Arabic, and, in all probability, approaches nearly to the dialect used in Persia in the time of Mohammed, who admired it for its extreme softness, and was heard to say, "that it would be spoken on that account in the gardens of Paradise."

Of these two languages was formed the modern dialect of Persia, which, being spoken in its greatest purity by the natives of

Pars communicated the vision, who solved it by the supposition of its being the sultan Mahmood. Arfelan Haris, in obedience to his orders, acquainted Furdoofee with the inclination of the prince. Our poet, intimidated, was fearful of going alone to Ghezna: he perceived the umbrage it would give the poetical courtiers; but recollecting his dream, and regarding it as a favourable omen, he quitted Tus, not without anxiety.

Report, on his arrival, had given such a portrait of his genius and poetical ability, that Unfuri Ferrokee, and Asjudy, formed a combination against him to hinder his introduction. Furdoofee had a friend in the service of the sultan, whose name was Mahik; to him he imparted his arrival, and the cause of it. With Mahik he every evening consulted on the mode that ought to be adopted to frustrate the machinations of Unfuri and his cabal. A few days after his arrival, the sultan, as was his custom, listened to the productions of the poets. Unfuri repeated the victory of Rustam over Sohrab, which the prince highly approved. On this Furdoofee composed the actions of Rustam and Isfendiar. Pleased with his work, he gave them to his friend, and anticipated the praise he should receive on the comparison with those of Unfuri. Mahik presented them to the sultan; the delighted prince called for the author; Mahik informed him they were written by Furdoofee, who was anxious to be presented to the sultan. In obedience to the order of Mahmood, Furdoofee was introduced by his friends, and sung his praises in some elegant verses.

The king ordered Unfuri to execute his plan, but he, conscious of his inability, pretended that his constant attendance on the sultan would not admit of the leisure requisite for so extensive an undertaking, and taking hold of the hands of Furdoofee, spoke of him as the only man of genius capable of accomplishing the wishes of his master. The sultan turning to Furdoofee, said, "It is you that have thrown a lustre on the court of Ghezna." From this period our poet was treated with every mark of confidence by the sultan. The effusions of each day, Furdoofee read every evening to Mahmood. It was a common expression of Mahmood's, that whenever he was unwell, or chagrined, the verses of Furdoofee alone could alleviate. He ordered a thousand dinars (each dinar is nearly eight shillings and six pence) to be paid to Furdoofee for a thousand lines, but he postponed the acceptance; that he might receive in one payment the amount of his labours, a dinar for every line. All the poets of Ghezna emulated each other in their panegyric on the author of the Shah Nameh. The vizier of Mahmood, Khaja Husin Meymundy, was secretly inimical to Furdoofee; but the endeavours of this great man and the other envious courtiers, to irritate the sultan against our poet, proved ineffectual, and Furdoofee continued to enjoy the patronage of Mahmood. The poems as they were written by Furdoofee, were occasionally copied, and admired in every city of the empire. Presents were offered from

Pars or Farfistan, acquired the name of Parfi, (زبان پارسی); though it is even called Deri by Hauzez.

Nearly in the same age with Furdoosee, the great Abu'l Ola, surnamed Alámi from his blindness, published his excellent Odes in Arabic, in which he professedly imitated the poets before Mohammed. This writer had so flourishing a reputation, that several

Persians

from the princes of the neighbouring countries to Furdoosee: these he constantly declined; the compact with Mahmood for his poems he esteemed an adequate reward.

Rustam, the son of Fakeer ud Dowla Dilemy, presented five hundred dinars of gold to the man who brought him a copy of the actions of Rustam and Isfendiar, and transmitted a thousand dinars of gold to our poet, inviting him in the strongest terms to pass some time at his capital. "All the nobles and distinguished personages of this country," said the prince, "shall attend you to the palace; more honours it is not in my ability to show." This invitation was soon publicly known at Ghezna. To Mahmood the vizier intimated the news, and insinuated that, as Rustam and the chiefs who had courted the attention of Furdoosee, were the enemies of his majesty, and of the same sect as the poet, these presents were an intended insult to him. The poetical courtiers found every other calumny ineffectual; they urged, that Furdoosee, being of the sect of Ali, had reprobated every other, and as his majesty was of the Charyary, it was highly indecent: but the intrigues of his rivals still had not the desired effect. The friends and enemies of Furdoosee now formed themselves into cabals, and whenever they met in any mixed society, the merit of our poet was generally the subject of their conversation, and often the cause of high altercation; even the presence of the sultan could not curb their animadversions. Mahmood, in the height of a discussion, ordered Furdoosee to attend with the lines which he had composed that day, that his merit might be decided by his own production. The part was the story of Rustam and Ufkaboos.

When Furdoosee had repeated the poem on this subject, it was followed by a general acclamation. The sultan, as a recompence, ordered him the amount of whatever was received by Rustam from the provinces of Kabul and Zabul.

Furdoosee, at the age of seventy; on the 25th day of Isfendarmuz, the last month of the Persian year, (February,) in the 374th year of the héjra concluded the heroic poems, which consisted of one hundred thousand lines; and presenting them to the sultan, demanded his reward; Mahmood ordered the stipulated amount to be paid, and charged the vizier to attend to his commands. "Highly, said the sultan, does Furdoosee merit every recompence. So sublime a poet, fame has never given to the world; and such polished versification I never read; his industry too has been equally great." The sultan then expressed himself in this manner:

"The tuneful lines, that elevate to fame, Sublime, and eminent, he soars along,
Are as the soul that animates the frame. And sweetest odours breathe around his song.
Who but Furdoosee could such thoughts inspire? Fair melody still courts his flowing lays;
To Heav'n they rise, and with celestial fire; And rival bards all lessen in his rays.

High

Persians of uncommon genius were ambitious of learning the art of poetry from so able an instructor: his most illustrious scholars, فلكي Fulukee and خاقاني Khaukaunee, were no less eminent for their Persian compositions, than for their skill in every branch of pure and mixed mathematics, and particularly in astronomy; a striking proof, that a sublime poet may become a master of any kind

High as the elephant, on wisdom's plain, The pearls of eloquence Furdoofee brought.
He tow'rs aloft, and decorates the strain. I never knew such eminence of thought.

I will reward him with a monarch's hand,
And raise the leader of the tuneful band."

Hussin Meymundy, the vizier, in lieu of sending the sixty thousand gold dinars by one of the sultan's slaves, gave him, in sealed bags, as many silver ones. Furdoofee happened to be bathing at the period of his arrival. When he opened the bags, his high spirit felt all the indignity which he imagined the sultan intended to load him with. He gave immediately twenty thousand to the keeper of the bath; twenty thousand to a fruiterer who attended, and twenty thousand to the slave who delivered him the money. The poet consoled himself with the laurels of immortality, and he has beautifully described his hope of paradise from the consciousness of a life well spent. "I wrote for fame," said Furdoofee to the slave, "not for the attainment of riches!" The slave repeated to the sultan the whole story. He was irritated at the insolence of the vizier, and reprov'd his conduct: "This action," exclaimed the sultan, "will not only irritate the poet, but mankind will reprobate a sordid parsimony injurious to my fame. I ordered the golden dinar to be sent, and you have basely changed it into silver." To which the minister replied, "Whatever is given by your majesty, imprints an honour on the man to whom it is bestowed. It was insolent in Furdoofee to treat any donation of the sultan with contempt: the most trivial present from his hands is a trophy that should be received with pride. His conduct exhibits a disposition devoid of that respect which is so eminently due to your majesty." These, and various insinuations respecting the difference of sect, from which the minister pretended to fathom the motive of Furdoofee's behaviour, provoked the monarch of Ghezna. "The foot of the elephant," said the irritated prince, "shall teach the refractory a lesson of obedience." Furdoofee received immediate intelligence of the sultan's indignation; and on the succeeding morning, watched the entrance into the garden, where being alarmed for the consequences he had so much reason to apprehend, he threw himself at the feet of Mahmood, exclaiming in the most affecting manner, "Pardon me, illustrious sovereign! For I am not culpable; the representations of my enemies are a violation of every truth, and are fabricated to exasperate your majesty against me. I am not guilty of disobedience; I received your gracious donation with the greatest humility, and esteemed it as a distinguished honour. I distributed the gift among those who had claims upon me; many are the disobedient in this monarchy, but I am not of the number; I am but an humble individual; the sentence of your majesty I have heard, yet what glory can arise to the monarch

kind of learning which he chuses to profess ; since a fine imagination, a lively wit, an easy and copious style, cannot possibly obstruct the acquisition of any science whatever, but must necessarily assist him in his studies, and shorten his labour. Both these poets were protected by Manucheher, prince of Shirvaun.

Thus monarch in depriving a poor man of his existence. Let me implore a reversion of the decree, and let me be restored to life." The sultaun, moved by this affecting address, revoked the sentence. Furdoofee returned to his apartment, where he destroyed some fine poems which he had intended to present to the sultaun on the completion of the Shah Nameh ; they probably were in praise of Mahmood. He threw them, with indignation, into the flames.

Furdoofee, anxious to quit a scene where every object that presented itself recalled the mortifications he had endured, wrote a note, and delivered it to Ayâze, requesting him to present it, twenty days after his departure, to the sultaun, whenever he should be in a festive mood. Ayâze received the note, and, in compliance with the wishes of Furdoofee, whom he revered as a parent, gave it to the sultaun. It was a celebrated satire of Furdoofee, which is inserted in Muuntukul Shah Nameh.

In this satire the exalted sentiments of the poet were not to be daunted by the power of the sultaun. Conscious of having deserved the highest honours that monarch could bestow, and irritated at finding the labour of a life thus rewarded, it is not wonderful his indignation burst into the keenest satire. The gate of fortune, for thirty years, was presented to the view of Furdoofee, which, when the disgraceful intrigues of a court closed, the temple of fame opened her doors for the poet. His disappointment was increased by the fondness which he had for an only daughter : his view being to place her in an elevated situation was a constant stimulus to his genius.

Furdoofee, says the Mudjemoonovader, wrote by inspiration ; read his works, and all the productions of other writers sink in the imagination. Furdoofee wings on a generous steed, while other poets scarcely rise above the surface of the earth. To the end of time, says the elegant Jamee, will ignominy wait on the name of Mahmood.

Furdoofee, on the day he delivered the note to Ayâze, fled, on foot, from Ghezna. His friends were told that he had no means of support, and they were desirous of transmitting him money ; but the apprehension of Mahmood's anger prevented the execution of their wishes. The faithful Ayâze risked the consequences, and secretly provided Furdoofee with what was requisite for the continuation of his journey. The intelligence spread through Asia. The nobles and the learned reprobated the conduct of the sultaun. As Furdoofee approached Kohistaun, the chief of that division, Nazar Mullick Motashem, a dependent of Mahmood's, and a favourite of that prince, sent for the poet, which alarmed him ; but he was received with honour. The chief of Kohistaun being informed that the poet intended to transmit to posterity a satirical narrative of the sultaun's conduct, and was proceeding to Dilemy, told Furdoofee how unbecoming it was to reprehend Mahmood, and how unworthy of his superior genius to revile his prince ; I am willing to serve you, and will to the extent of my ability. He then ordered

Thus the princes of the East seem to have carried their attachment to men of genius to a very singular excess; even to imprisonment when they suspected them of an intention to retire. If any one of these persons happened to escape, an embassy with presents and apologies sometimes followed the man of learning; and peremptory demands were often made when more gentle methods had proved

Furdoofee several thousand rupees, and requested him to bury his indignation in oblivion, and to destroy the satire. Motassem treated the poet with distinction, gave him an apartment in his palace, and wrote in the following manner to Mahmood: "Furdoofee is an old attendant on your majesty, who has faithfully served for thirty years; when you dismissed him, he received no reward adequate to his labours, and those labours were in obedience to your majesty's orders. Surely this does not reflect honour on the imperial dignity." This letter was received the day that his majesty went to the mosque, where Furdoofee had written the following lines on the wall, opposite to the royal seat:

"Bright is the residence of Mahmood's pow'r,

Yet, like the ocean, in unbounded view.

'Twas there I founded, yet no pearl I found:

'Tis not the ocean, but the fates I blame."

Alarmed at the idea of being portrayed to posterity in disgraceful colours, Mahmood began to feel severely for the passion he had imbibed by the insinuations of his minister. The friends of the poet catching the favourable moment, as they perceived the turn of the sultaun's mind, founded the worth and high abilities of the fugitive; they worked on the fears of the prince, by asserting, "that the treatment Furdoofee had received from the vizier, would, by posterity, be imputed to the sultaun; that it would stand as a memorial to all people and to all nations. What is," said they, "the trivial consideration of sixty thousand dinars, or what value is a treasury where dishonour attends on the prince." The satire was public in Ghezna, and spread to every surrounding country. The vizier now severely felt the effect of his duplicity.

To Mazinderaun Furdoofee precipitated his journey, apprehensive of the displeasure of the sultaun and the machinations of his minister. He here corrected the Shah Nameh, and wrote a panegyric on Haffum ul Moulla Kaboos, the chief of the country, who was himself a poet, and had written an heroic poem in his own language. When the chief of Mazinderaun was informed of the arrival of Furdoofee, who had been employed by Mahmood, he recollected that he was the poet who had absconded from the court of Ghezna, for the account had spread over Asia, and declared how difficult it would be for him to remain in that country, where the authority of the sultaun extended; he however desired a perusal of the poems, and our immortal bard sent them to him. The chief of Mazinderaun was enchanted with the work, but apprehensive of the sultaun's indignation, and fearful of being displeased, he sent the poet a considerable present, with an injunction to seek an asylum in a different country, and to be cautious in revealing the place of his intended retreat. Furdoofee hastened his departure for Baghdad, where,

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proved fruitless. These demands, however, were seldom complied with, especially if the power of the prince, with whom they had taken refuge, was nearly equal to that of their competitors. Khaukaune, a very celebrated poet, requested leave to retire into the order of the Dervishes. The Sultaun refused him permission, and he fled; but being pursued, he was brought back and imprisoned

on his arrival, the reflection of his misfortunes, and the necessity he was under of flying from his native country, in an advanced stage of life, embittered all his moments. For some time he was melancholy. Here he had no friend to administer consolation to his declining spirits. He passed his hours alone, and in apprehension of the anger of the sultaun, when fortunately he met a merchant at Baghdad, who recollected him, and Furdoofee was joyfully recognized by him; he opened his doors to the poet, whose health was impaired by fatigue. In a short time he recovered his usual strength and spirits. The merchant assured Furdoofee, that on the publication of his poems, he would receive every mark of distinction. "Be not uneasy," said the generous merchant, "I will inform the vizier of your worth, your abilities, and your misfortunes. Attached himself to the muses, he will interest the kaliph in your favour." Furdoofee, whose knowledge of the Arabic was extensive, wrote a panegyric on the vizier in that language, and had the honour of presenting it. The noblemen of Baghdad, charmed with the specimen of ability, and the energy of indignation in so old a man, declared their sentiments warmly in his favour. An apartment in the palace of the vizier was allotted to him, and he was assured, that on the first occasion, he would be introduced to the kaliph. "Your reputation," said the vizier, "can no more, than the rays of the sun, be concealed." When Furdoofee was introduced to the kaliph, he laid a thousand verses at his feet. The kaliph ordered sixty thousand dinars (being the sum promised him by Mahmood) to be paid the poet. "Furdoofee," he exclaimed to the vizier, "is the poetical wonder of Asia; his talents exceed whatever was known in this world."

Sultaun Mahmood, after a long period, in which the wars and high avocations of that prince had employed him, recollected Furdoofee, and directed an enquiry to be made. The attendants of the court informed him, that the poet was at Baghdad, honoured by the patronage of the kaliph, and affluent in his fortunes. The sultaun ordered Furdoofee to be apprehended, and wrote to the prince of Baghdad to send him immediately to Ghezna, threatening, that in the event of his disobedience to the mandate, "the foot of the elephant should tread down his royalty." Khadim Abasi, unable to oppose the sultaun in the field, and resolved at the same time not to deliver up the poet, who had sought his protection, an action which would, at that period in Persia, have covered him with ignominy, assembled his peers, and after many consultations, he replied to the sultaun, "that Furdoofee had presented himself at Baghdad, where he had received him with those marks of honour and respect to which a man of such eminence was entitled. I was so charmed," says he, "with the harmony of his numbers, and his universal knowledge, that it is not in the scale of my ability to describe the elegance of his poetry. However anxious I was that the court of Baghdad should be honoured with the pre-

sence

soned for several months. Here he composed one of his finest elegies; but he was at length set at liberty, and soon after obtained leave to put his design in execution.

A literary rivalry seemed now to subsist among the Mohammedan princes who had dismembered the khalifat, every sultaun considering it is an object of the first consequence, to number among his

sence of so illustrious a guest, yet he departed from me, and is gone to Yemen." No sooner had Khadim Abasi, by the united council of his nobility, resolved on this expedient, than he sent to Furdoofee, and conjuring him to drop all idea of his indignation to Mahmood, advised him to go to Yemen, whose princes were worthy of his friendship, and attentive to eminence of merit. Furdoofee, well informed of the motives which caused the advice of Khadim Abasi, acceded to the proposal; the prince gave him five hundred dinars for the expence of his journey.

Furdoofee, at parting from the generous Khadim, thus addressed him, although his sorrow almost denied an utterance to his speech :

" I go from Baghdad, yet its prince will share,
Each thought, each honour, and each future care.
By Heaven's high favour, by our God sublime,
Thou art the Lord of this imperial clime.
Live with each glory that a mortal knows,
Just in each thought, victorious o'er thy foes."

The generous prince sensibly felt the loss, and replied in these words:

" I cannot picture in exalted strain,
Thy gen'ral knowledge, thy poetic vein;
Yet to my soul thy name shall mem'ry give:
While life remains, there shall Furdoofee live.
To draw my knowledge from thy lucid spring,
To rise to fame on thy superior wing,
Fair hope had pictur'd; but relentless Fate,
Leads thee away from Baghdad's pensive state."

Khadim Abasi, with infinite reluctance, beheld the venerable man quit his presence.

To Tus, and not to Arabia, did Furdoofee proceed, when the anger of Mahmood was either softened into pity, or he was anxious to avert the future indignation of Furdoofee. The sultaun ordered the sixty thousand dinars to be carried to Tus. One day, while the ancient, venerable poet was walking in the market place of the city, as a boy was repeating a verse to him, he fainted, and was carried to his house, where he expired, in A. D. 1021, without uttering a single word. As the people were carrying him to his grave, the present from the sultaun arrived at Tus; it was presented to the daughter of Furdoofee, who, contrary to the council of her aunt, declined the acceptance of it, and gave the following memorable answer:

" That

his friends the most celebrated poets or philosophers of their age. No expence was therefore spared to allure them to their courts, and no respect was wanting to fix a continuance of their attachment. In addition to the example of Khaukaunee abovementioned, we shall observe, that Mahmood, sultaun of Ghezna, having invited some persons of genius to the court of his son-in-law, the king of Kharezmee,

“That, as her father, in his lifetime, had not received the present, it would ill become her to take what her father had declined.” The daughter of our poet built a famous stone stair-case on the banks of the river, which was to be seen a few years since at Tus. This was in honour of her father, who had, in the early period of life, formed the idea for the convenience of his fellow citizens.

Nafir Khisroe, a celebrated physician, records that in the 438th year of the hêjra, when he was at Tus, he observed a magnificent public edifice, and, on enquiry, was informed, that it had been built by order of the sultaun Mahmood, in honour of Furdoosee's memory, with the sixty thousand dinars his daughter had refused. Near this building was the garden where the Homer of Persia was entombed.

The elegant poet of Beleck, Tahir Wahid, has given us, in the following lines, the general idea of the Persians relating to the genius of Furdoosee:

“If e'er the glow that animates the strain
Of the great bard, a mortal cou'd attain,
I were an infidel! — all beauteous came,
From th'empyrean heav'n, first born of fame!
Bright eloquence, descending from the skies,
Furdoosee, in his arms, receiv'd the prize,
And seated her triumphant on the throne,
Sacred by time, and genius all his own.”

Invention, that parent of poetical genius, never exhibited such unbounded powers as are discovered in the imperial annals of Furdoosee! the whole circumference of oriental knowledge is displayed; the fictions of the East are embellished; the manners of past ages justly delineated; and the force of human passion highly pictured. The Persians attributed seven qualities to the poems of Furdoosee; the basis of knowledge, the spring of excellence, a model of history, the true portrait of religion, that the sources of joy and sorrow are pointed out, that every species of intelligence is admirably marked. There are above sixty explanatory volumes; written on the poems of Furdoosee, though no regular commentary. These volumes contain verbal criticisms, which the negligence of copyists afford so ample a field for.

The habits of education, and the veneration imbibed in the early period of life for the writings of the Greeks and Romans, have led us to put less value on the oriental manuscripts than they deserve. If ever the men of genius in Europe turn their thoughts to the poetry of the East, it will appear like the radiance of the sun breaking through a cloud; and I hope, says

rezmee, the celebrated Avicenna, who was of the number, refused to go, and retired to the capital of the Sultaun of Jorjan. Mahmood immediately ordered a number of portraits of this great physician to be copied; and sent them all around, in order to discover his retreat. The fame of his cures had, in the mean time reached the Sultaun of Jorjan; who sent for him to visit a favourite nephew, whose
malady

Joseph Champion, Esquire, who has enriched the learned world with a poetical translation of a great part of the Shah Nameh, the specimens, though few, which some men of genius have lately given us, will lead to the cultivation of so important a branch of polite literature. The poetry of Jami is as harmonious as the most polished and musical versification of the Latins.

To softest music beauteous Jami sung,

And the bee's sweetness on his numbers hung.

The similes of Furdoofee are *plenissima nectaris*; his invention lively and vigorous. When we consider the astonishing length of the production, and the constant flame that animates the whole, preserving an equal blaze, leaves the mind of a common reader in astonishment, and leads the poetical genius through unknown regions of the imagination. If Furdoofee is too luxuriant, he is carried on by the rapidity of his powers, and displays such extensive fertility, that the critic, incapable of reaching the sublimity of his conceptions, may judge of him by the coldness of his own feelings. The labours of Rusem are the standard of Furdoofee's genius. The influence of supernatural beings over his birth, prepare the mind for grand and extraordinary actions. We read of the birth of Minerva and of Bacchus, born in an extra-natural manner. If we admit of the Grecian fable, surely we may subscribe to the Persian, and not turn rigid Roman Catholics in poetry, damning all sects but one!

The reflections of Furdoofee are animated and moral; the versifications smooth and polished; a quality, though possessed in general by the Persian poets, is heightened by the *poesis divina*, and gives that beauty to the range of enchantment which at once seizes on the avenues of the heart: nor can the judgement, in its coolest moments, censure the exuberance. The annals of the Persian kings and heroes would have been cold and insipid, and only would have been perused as they might have related to historical facts. Furdoofee, piercing through the bounds of nature, created new worlds, and making them subservient to his plan, regulated his own sphere with such superior ability and fanciful system, that the conduct of his poems appears in the natural order of that imaginary creation dignified by himself: they may not bear the touchstone of truth; but the fables of the East admitted them. There are no fatiguing digressions. Every succeeding poet has copied Homer. Furdoofee followed or imitated none; his genius was above all translation; the invention was his own. The story, a recital of actions that happened, in a certain degree embellished by fable: Asiatic splendor favoured the magnificent descriptions.

The Shah Nameh was no sooner known than every man, of consequence and letters was ambitious of having a copy, and considered his library as incomplete without it. The princes of
the

malady had perplexed the faculty. Avicenna supposed it to be concealed love; and in the idea that the fair object might be one of the ladies of the king's haram, he desired the chamberlain to describe the curiosities of the palace while he felt the prince's pulse. On the mention of a particular apartment he perceived an uncommon emotion in his patient; but the naming of the lady who lived in it entirely removed

the eastern world had it decorated with pictures, representative of the principal actions in the poems. The fondness for quotations, which peculiarly marks the Asiatics, made the Shah Nameh universally read. Many of the succeeding princes, though lost in indolence and luxurious sloth still continued to imitate their predecessors in the elegance of their libraries; and this ostentatious display has preserved some of the poems of Firdousi correct, and beautifully decorated. See hereafter.

No action is performed, no council held, without the approbation and advice of the wise men, who were esteemed as under inspiration. The gay foliage caught the eye of the people, and they deemed events as determined on their opinions. They were in the sunshine of royal favour, which could not fail of giving new vigour to government. In a soil where it was a political principal to patronize men of genius, it is no wonder that science rose to early eminence. When monarchs are the companions of ability, it is not strange that they exert their powers in exhibiting to futurity splendid pictures of their martial achievements. Hence those encomiums bestowed on the Persian princes: hence those romantic qualities, which the luxuriance of oriental imagination ascribes to their patrons and their predecessors.

Divest the picture of its ornaments, and the natural image remains. A poet may embellish his subject, may illustrate it with all the beauties of imagery, yet he would never subject himself to the contempt of his contemporaries, as well as posterity, by narratives of actions, the fallacy of which are publicly attested; nor would the Persian nation, ever attentive to their records, which omitted not the most trifling circumstances wherein their princes were concerned, have esteemed the annals of Firdousi as authentic, had they militated against the public records. The poetry of this wonderful composition must be particularly pleasing to an European ear; the heathen Gods and Goddesses have sported for so many ages in the regions of heroism, that new fiction, new imagery, new manners, and new warriors must yield the highest intellectual amusement. The fancy of Firdousi was luxuriant; his delineation of successive characters in such variegated colours, is so happily diversified, that the whole range of human imagination seems exhausted. A celebrated poet has thus characterised the writings of Firdousi:

“ No bard e'er found in nature's richest mines,
Th' inspiring ardour of Firdousi's lines.
If other poets in mellifluous strains
Have sung of heroes, or of verdant plains,
Not with such equal beauty have they strung
Our orient pearl, or with his genius sung.

removed his doubts. The sequel is a perfect counterpart of the famous story of Antiochus and Stratonice: the prince was made happy. The king conceiving a great desire to see a physician of such penetrating genius, sent for him; and discovered him the moment he appeared, by one of the portraits which he had received from the Sultaun Mahmood: but no menaces could induce the king of Jorjan

Fir'd by his thoughts, the mighty monarch glows,
And the bee's sweetness o'er his numbers flows;
Through ev'ry line he soars on equal wing,
And the whole world his wond'rous merits sing.
The brilliant in his strain preserves its ray,
For ever beaming with meridian day.
The diamond, ruby, or the costly ore,
No longer dazzle, and enchant no more.
Loft in the brighter lustre of his lines,
There the gem sparkles, there the diamond shines;
There all essentials breath in ev'ry rhyme,
And kings and warriors fill the verse sublime.
Propriety is thron'd: the lofty style,
Flows, like the surges of the boundless Nile."

In the selection of characters, Furdoofee has been peculiarly judicious; there are no mean personages, no low imagery, to take off the mind from the dignity of his heroes, or to yield any satisfaction varying from that which must ever arise from sublimity of thought, and a just concatenation of events: the *speciosa miracula* are ever introduced in conformity with the opinions of that nation for whom he wrote. That there are many errors in the Shah Nameh cannot be denied; but in a production, which, from its astonishing length, precluded accurate revision, it is wonderful that they are so few. We see our poet persecuted from the period of its conclusion, to the close of his existence; and though the conscious eminence of his mind was not to be intimidated by power, and that power at command of a despotic prince, yet the perfect serenity of mind which is essential in the correction of such a work could not be expected in a man stung with disappointment. The fine copy of Arabic verses which he composed at Mazinderaun, at the advanced age he was then at, evince the fertility of his genius, as well as the circumference of his knowledge, unimpaired by time or misfortune. By order of sultaun Aely Adihim Eesvy, of the family of the Aconbites, the Shah Nameh was translated into Arabic by Kyamedeen Fitthe Abou Ali Il Hendi.

From an account of the Life of Furdoofee, prefixed to Mr. Champion's poetical version of part of the Shah Nameh, the above note has been extracted. We have to regret that that gentleman did not proceed with his work.

to deliver him up. He rewarded him on the contrary, with riches and honours ; and protected him, as long as he chose to continue at his court, against the powerful resentment of that formidable monarch*.

* Vid. Richardson's Dict. vol. I.—This celebrated philosopher and physician, Avicenna, was born A. D. 980. By the time he had attained his tenth year he had learned the Koran by heart, and made a great progress in the classics. After this he was placed under the tuition of a person who dealt in herbs, and who was skilled in the Indian method of keeping accounts, to learn the science of arithmetic. He then entered upon the rudiments of logic, and the first five or six propositions of Euclid were explained to him by a private tutor. He went through the rest of Euclid by himself, consulting the commentaries : when he entered on the *Almagest* his tutor left him. He next applied himself to the study of physic, and to gain experience visited patients, being then about sixteen. The following year and a half he employed with incredible application in reading ; and when any difficulty occurred, he had recourse to Heaven. " Whenever I was puzzled, says he, about any question, or could not find the middle term in a syllogism, I went to the mosque, and humbly poured out my prayers to the Creator of all things, that he would be pleased to make plain to me what appeared abstruse and difficult : and returning home at night, I set a lamp before me, and applied myself to reading and writing : and so often as I was overcome by sleep, or found myself faint, I drank a glass of wine to recover strength, and then returned to reading again. If I slept ever so little, I dreamed of those very questions, so that the reasons of many of them were made known to me in my sleep." Having attained to a perfect knowledge of logic, natural philosophy, and mathematics, he proceeded to divinity ; and as a proper preparation for this study, he was desirous to make himself master of Aristotle's *Metaphysics* ; but having read the book over forty times, and even got it by heart, without being able to comprehend the authors meaning, he laid it by as unintelligible. After some time he got in company with a broker, who offered to sell him a book on the subject of metaphysics ; but this he rejected with contempt, saying it was an useless science : the broker, however, telling him he might have it cheap, because the author was under a necessity of disposing of it, he consented to purchase it. The book proved to be a treatise of Al Farabius, " concerning the objects of metaphysics ;" which Avicenna had no sooner run over, than he plainly perceived the sense of Aristotle, whose works he retained in his memory ; and through joy he gave considerable alms to the poor. Having recovered the king of Khorasanaun, who during a fit of illness had sent for Avicenna, though a very young man, that prince kept him very near his person, and allowed him free access to his large and valuable library, which happening to be burnt soon after, Avicenna's enemies accused him of having set it on fire, that nobody else might enjoy the same advantage, and that what he had learned there might be taken for his own : Avicenna died A. D. 1036. He had a good constitution, which he greatly impaired by a too free use of women and wine. The number of books which he is said to have composed amounted to upwards of an hundred, the greatest part of which are either lost, or are unknown in Europe. Vid. Bayle's General Dictionary.—Biog. Dict. vol. I.—Abul Farag. Hist. Dyn.—Ebn Khalekun in Vita Ebn Sina. —Gabr Sionit. et J. Hefron de nonnullis Orient. Urb. annexed to Geograph. Nubiens. cap. iii. —Dr Freind's History of Physic.

In this and the following centuries, the Persian language became altogether mixed with Arabic; not that the pure style of the ancients was wholly obsolete, but it was the fashion among the Persians to interweave Arabian phrases and verses into their poems, not by way of quotations, but as material parts of a sentence.

Towards the close of the eleventh century arose three royal patrons of Persian literature, who were remarkable not only for their abilities and liberality, but for the singular and uninterrupted harmony which distinguished their correspondence. These were Malek-shah Jilaleddin, king of Persia; Keder ben Ibrahim, Sultaun of the Gheznevites; and Keder Khaun*, the khaukaun or king of Turquestan beyond the Jihon. The khaukaun supported, with most magnificent appointments, a literary academy in his palace, consisting of a hundred men of the highest reputation in the East. The prince would frequently preside at their exercises of genius; on which occasions, four large basins filled with gold and silver were placed by the side of his throne, which he liberally distributed to those who principally excelled†.

At the opening of the twelfth century lived Anvauree, a native of Abiurd in Khorasana, whose adventures deserve to be related, as they will likewise shew in what high esteem the polite arts were held in Asia, at the time when learning first began to dawn in Europe. Anvauree, when he was very young, was sitting at the

* This prince's court was uncommonly splendid; even when he appeared abroad he was preceded by 700 horsemen with silver battle-axes, and followed by an equal number bearing maces of gold.

† Amak, called also Abou'l'najib al Bokhari, who was the chief of the poets, had, exclusive of a great pension, a vast number of male and female slaves, with thirty horses of state richly caparisoned, and a retinue in proportion, which attended him wherever he went. Vid. D' Herbelot *Bibliothèque Orientale*, p. 105, 812, 983. and the *Negaristan*.

gate of his college, when a man richly dressed rode by him on a fine Arabian horse, with a numerous train of attendants; upon his asking who it was, he was told, that it was a poet belonging to the court. When Anvauree reflected on the honour conferred on poetry, for which art he had a very early bent, he applied himself to it more ardently than ever, and, having finished a poem presented it to the Sultaun. This was a prince of the Seljukian dynasty, named Sanjaz, a great admirer of the fine arts: he approved the work of Anvauree, whom he invited to his palace, and raised him even to the first honours of the state. He found many other poets at court, among whom were سلمان Sulmaun, ظهير Zuleer, and رشیدی Rusheedee, all men of wit and genius, but each eminent in a different way; the first, for the delicacy of his lyric verses; the second, for the moral tendency of his poems; and the third, for the chastity of his compositions; a virtue, which his predecessors and contemporaries were too apt to neglect. In the same century flourished Nezzaumee, another poet of eminence and virtue*.

But

* D' Herbelot has but slightly mentioned this celebrated poet, in the *Bibliothèque Orientale*, where he has given an imperfect list of his writings; and Sir W. Jones, although he did not notice him in his history of the Persian language, yet, in the Catalogue of Books at the end of his Grammar, p. 141. he has enumerated six pieces as the work of Nezzaumee. Even Haufez himself bears honourable testimony to the excellence and antiquity of Nezzaumee in the following elegant couplet:

ز نظم نظامی که چرخ کعبه
ندارد چو او هیچ زیبا سخن

"The poetry of Nezzaumee, in the whole circle of ancient writers, has no equal for grace and elegance of language."

The number of works attributed to Nezzaumee are various: they however, amount to nine or ten. Sir John Shore, (now Lord Teignmouth,) late president of the Asiatic Society, at Calcutta, in his discourse delivered before that learned body, May 1794, mentioned a translation in prose of "The five Poems of Nezzaumee." This poet was the author of *Sekander nameh*, The History of Alexander the Great; which is one of the most celebrated romances of the East, and

But of all the cities in the Persian empire, none has given birth to more excellent poets than Shirauz *; which Baron Revicſki juſtly

calls is written in admirable poetry. To a vaſt deal of Perſian imagery and fable, the author has added much curious hiſtorical matter, in ſome reſpects, founded on, and in others, widely differing from, the Greek and Roman hiſtories of the Grecian hero. "I augmented it, ſays he, from the chronicles of the Jews, Chriſtians, and Pehlevians; I ſelected from each volume the moſt curious paſſages; from every nut-shell I extracted the kernel; and from the whole I formed this treaſury of a compilation." Sir W. Ouseley poſſeſſes ſeveral fine copies of this romance, two of which he particularly prizes, on account of a multiplicity of marginal and other notes, which greatly aſſiſted him to underſtand the meaning of the author. This work the learned poſſeſſor, from ſeveral circumſtances, is induced to conſider as an hiſtoric record of conſiderable authenticity; and ſays, "I have not adopted this opinion merely becauſe Nezzaumee aſſerts, in the introduction to his work, that he had compiled it from the beſt and moſt ancient chronicles of the Hebrews, Greeks, and old Pehlevians; but he ſkilfully rejects from his hiſtory many of thoſe vain traditions, and idle fictions, which even the great Furdoofee, the father of Perſian poetry, has not ſcrupled to admit into the Shah Nameh, or Book of Kings, conſidering and condemning them as "tales which wanted confirmation, in the vanity of whoſe ſtory there is no truth." The hiſtoric poem of Nezzaumee, therefore, muſt have eſcaped the ingenious Teixeira, who ſays, (*Relaciones y Viage dende la India, &c. &c. octavo, Amberes, 1610, lib. I. cap. 22.*) "the life and actions of Alexander are celebrated by the Perſians as marvellous, and deſcribed in many books, both in proſe and rhyme," &c. and that "all thoſe writers agree in aſſerting that Alexander was not the ſon of Philip." Nezzaumee, deſcribing a royal feaſt, enumerates the various ſorts of muſical inſtruments peculiar to ſeveral nations, which was collected there, and contributed their harmony to the delights of this very ſplendid entertainment; aſſerting that the Greek performers on the organ, "raviſhed the ſenſes of all that heard its tones." Copies of Nezzaumee's work muſt have of late conſiderably multiplied, or it cannot have been that valuable hiſtory of Alexander, which, we are aſſured by a celebrated linguist, was ſo ſcarce, even among the Perſians, about three centuries ago, that Andrew Corſaili, an intelligent foreigner, who travelled in the Eaſt, could never obtain a copy of it. See "*Threſor des Langues*," a very curious work, by Claude Duret, printed at Yverdun in 4to, p. 498, where we read, that "André Corſali en ſon voyage aux Indes, aſſeure avoir veu entre les mains des Perſans ſuſdicts, toute l'hiſtoire du grand Alexandre en langue Perſane de laquelle, comme de choſe rare il ne ſeut onc en retirer une copie."

* This city was remarkable for its fine gardens, its wine, and its beautiful women. The lovely nymphs of Shirauz have been celebrated in the fineſt ſtrains by Hauſez and Sadee, who have both, indeed, done juſtice to the produce of its vineyards. Our early travellers have delighted in deſcribing its magnificent gardens, (vid. Pietro della Valle, Olearius, Herbert, Dr. Fryer, &c.) The learned Schikard, in the introduction to his *Tarikh* or *Chronicle*, celebrates the roſes of Shirauz; and the ingenious Kæmpfer, (*Amœnitates Exoticæ*, p. 379.) ranks the wine of that delightful ſoil among the fineſt in the world. We are aſſured by an intelligent traveller of the laſt century, (Mandello, in his *Travels of the Ambaſſadors*), that

calls "the Athens of Persia*." Sadée, a native of this city, flourished at the close of the twelfth and the beginning of the thirteenth centuries, when the Atabegs of Farsistan encouraged men of learning in their principality: his life was almost wholly spent in travel; but no man, who enjoyed the greatest leisure, that this classic city was so fertile in luxuries of every kind, as to give occasion to the Persian saying, that "if Mohammed had tasted the pleasures of Shirauz, he would have begged of God to make him immortal there." And Chardin, (vol. ii. p. 203.) quotes another popular saying, which imports, that "when this city was itself, (i. e. in its original splendour,) the great town of Cairo was only a suburb to it." Sir Thomas Herbert, in his description of this enchanting soil, declares, that it realizes the charming idea of Tibullus's Elysium, and quotes the Roman poet's words:

"Hic choreæ, cantusque vigent, passimque vagantes

Dulce sonant tenui gutture carmen aves.

Fert casiam non culta seges, totosque per agros

Florant odoratis terra benigna rosis."

Tibul. Lib. 1. Eleg. 3.

"There songs perpetual charm the list'ning ear,

Whilst all the feather'd wand'ers of the air,

To join the sound, their warbling throats prepare.

Cassia from ev'ry hedge unbidden breaths,

And to the gales its fragrant sweets bequeaths;

The bounteous earth its purple product yields,

And od'rous roses paint the blushing fields."

Dart.

And he concludes his encomium on this city with some verses, in which he compares it to the Garden of Eden, and his own departure from it, to the banishment of Adam from the delights of Paradise. But it is to be feared that the struggles of contending princes for the diadem of Persia, which convulsed and agitated that extensive empire for many years, have greatly diminished the splendour of Shirauz, as well as of its rival city Isfahan; the former now presenting a most striking picture of decay and desolation; but the latter does not exhibit at present such marks of extensive devastation, although it be far from its ancient greatness. Vid. "Voyage en Perse," &c. by M. de Sauvebœuf, 2 vols. 12mo, 1790. But notwithstanding the ravages committed by adverse parties headed by warlike chieftains, we hope that Shirauz will recover much of its former grandeur, and give birth to other poets equal to Haufez, who will not fail to sing the praises of their native city, celebrate the charms of her black-eyed nymphs, and render immortal by their tuneful lays

"A stream so clear as Ruknabad.

A bower so sweet as Mosellay."

Vid. Pers. Misc. p. 26, and seqq. and Sir W. Jones's Grammar, p. 232.

* See "Specimen Poeseos Persicæ, Vindobone, 1771. Proœm. p. xviii.

even left behind him more valuable fruits of his genius and industry*.

The

* Sadee was born A. C. 1175. He was the author of *Gulistaun*, or the *Bed of Roses*; *Bostaun*, or the *Fruit Garden*; *Molamaat*, or the *Rays of Light*; and a large collection of *Odes* and *Sonnets*, alphabetically arranged in a *Diwan*. The *Gulistaun* was published, with a Latin version, by the learned *Gentius*, at *Amsterdam*, folio, 1651, and in 12mo 1655, under the title of "*Rosarium Politicum*," &c: it was translated into the German tongue by *Olearius*, and published at *Schleswig*, in folio, 1654, entitled "*Persianischer Rosenthal ubersetzt von A. Olearius*," with plates; and likewise into French by another person, under the title of "*Gulistaun, ou L' Empire des Roses, Traité des Mœurs des Rois; composé par Mufladini Saadi, Prince des Poetes Persiens, Traduit du Persan, par M. ****." Paris, 1737, 12mo. Some partial extracts have been taken from the *Bostaun* and published in the *Asiatic Miscellany*, No. II, p. 235, &c. where part of the preface to, and a passage from, the body of the work are given; and some translations from it into French may be found in *Chardin's Travels*. The *Molamaat* is extremely scarce, and no part of it has ever appeared in print, even *Sir W. Jones* declared he had never seen it. From the *Diwan*, which contains above a thousand beautiful poems, very few passages have been printed. Sadee was also the author of fourteen or fifteen other works; but *M. Le Bruyn* must have been misinformed, when he learned, on visiting the poet's tomb in 1705, that twenty volumes in Arabic were still extant of his composition. There is likewise a short collection of poetical pieces attributed to him, called "*The Book of Impurities*," which indeed are well calculated to instil into the minds of youth lessons of the grossest sensuality, for they breathe all the licentiousness of the most unchaste imagination. The author however, seems to have repented of having written these indelicate verses, yet endeavours to excuse himself on account of their giving a relish to the other poems, "as salt is used in the seasoning of meat:" and if any merit can be allowed to such productions, it may be said of him as of *Petronius*, "that he wrote the most impure things in the purest language." The first volume of Sadee's works was printed at *Calcutta* in folio, A. D. 1791: with an English preface, &c. by *J. Harrington, Esq.* A copy of this work was sent as a valuable present from *Sir W. Jones* to the late Professor *Schultens*, in which the "*Book of Impurities*" is enumerated as authentic. Of this celebrated poet, the portrait was lately to be seen in a building near *Shirauz*, representing him as a venerable old man, with a long silver beard and flowing robes, holding in his right a crooked ivory staff, and in the other a charger of incense. Vid. *Franklin's "Tour from Bengal to Persia, in the years 1786-87,"* p. 97, 8vo, London, 1790. He lived to the advanced age of 116 years, and his tomb, which is at a little distance from *Shirauz*, is still visited with the respect due to classic ground. *Persian Miscellanies*, p. 56, & seqq. So unwilling was the lyric Sadee to confess that his spirits were impaired by his years, that, although hoary Time had

"silver'd o'er his locks,"

he yet affirms, from the natural vivacity of his disposition, that he still was young; expressing the idea in this beautiful couplet:

برف

The same city had the honour of producing, in the fourteenth century, the most elegant Lyric poet of Asia, Mohammed Shemfeddin, surnamed Haufez; on whose life and productions the learned Baron above mentioned has largely treated in his "Specimen of Persian Poetry."

There is nothing, which affords a stronger proof of the excellence of the Persian tongue, than that it remained uncorrupted after the irruption of Tartars, who at different times, and under various leaders, made themselves masters of Persia; for the Tartarian princes, and chiefly Tamerlane (Timour), who was a patron of Haufez *, were so far from discouraging polite letters, like the Goths and

برف پري مي نشيند بر سرم
هچنان طبعم جواني ميكند

"The snows of age descend upon my head,
Yet from the galety of my disposition I still am young."

See a perfectly similar thought in Anacreon, ode XLVII. and in Plautus's Miles Gloriosus, act. iii. sc. 1.

At the close of one of his sonnets, Sadee informs us, that "every country is remarkable for some stable commodity; some article of which it boasts;" thus, says he,

شكر از مصر و سعي از شيراز

"Sugar-candy comes from Egypt; but Sadee from Shirauz."

* Of this celebrated poet it may not be amiss to be a little more particular; and our readers will feel some pleasing gratification in perusing the outlines of the life of a person whose writings have excited the admiration of all the Eastern nations where the Persian tongue is held in the least estimation.

Shirauz then was the natal city of our poet, "circa initium sæculi Hegyre octavi," says Baron Reviccki, about the beginning of the eighth century. So highly were his verses esteemed, that Timour invited him to his palace at Summircund; where he is said to have reproved Haufez for not having made his royal residence the subject of his song; wishing, no doubt, to have the praises of that place recorded by one whose name and writings were likely to be handed down to the latest posterity. Envy against those persons who have been rising to eminence and favour, in every country, has generally been remarked to have taken place; and the most rooted malevolence and hatred has mostly succeeded their envy. In consequence of which, when

and Huns, when they carried their arms into various parts of the world,

when he was at court on a certain occasion, he was accused to Timour of malpractices against the state; but Timour, who was an excellent politician, and a sagacious observer of the conduct and actions of men, listened to the accusation, but treated it with the contempt it deservedly merited. Timour, however, sent for him, when the elegant replies and good sense of Hau-fez, averted the blow, and established him in the favour of the prince. An instance occurs in the ode quoted and translated by Sir W. Jones in his Grammar, where he says,

اگر آن ترک شیرازی بدست ارد دل مارا
بخال هندویش . نخشم سمرقند و بخارا

"If that lovely maid of Shirauz would accept my heart, I would give for the black mole on her cheek the cities of Summurcund and Bokhara."

Which is thus closely and elegantly verified by Mr. Nott.

"O pride of Shirauz, nymph divine!
Accept my heart, and yield me thine:
Then were its price all Summurcund,
The wealth Bokhara's walls command;
That pretty mole of dusky die,
Thy cheek displays, I'd gladly buy."

Upon the reading of this distich Timour became highly offended, entertaining the idea that Haufez meant to undervalue the capital cities of Summurcund and Bokhara. He sent for the poet, and reproached him with ingratitude; but Haufez, with the utmost presence of mind, is reported to have said, "How can the gifts of Haufez impoverish Timour?" meaning, that poets might squander away in donations whole regions among their favourites, without doing the least injury to their royal possessors. This ready answer so wrought upon the generous feelings of Timour, that he acknowledged his mistake and rewarded the poet.

Many princes of great power and extensive domains endeavoured to gain the friendship of Haufez, and purchase the praises of his muse; among these the Sultaun Ahmed Ilekhani must not be forgotten, since he made very liberal offers to allure the poet to his court, that he might devote himself wholly to his service. The offers, however, of Ahmed Ilekhani, and a great many others from different sovereigns of equal advantage, were rejected with disdain.

Notwithstanding his attachment to his native city, he was tempted by many and repeated solicitations to visit the king of Jezdi; but he returned — not benefited by royal munificence, and somewhat the poorer for his journey, which he inweighs against in many passages of his poems; in one of which he says, "The King of Hormuz, whom I never saw, heaped presents upon me; but the monarch of Jezdi, whom I have seen, and whose fame I have lifted up to heaven, never rewarded me with a single gift." He likewise greatly complains of the conduct of the Sultaun Avis towards him, informing us, that "he first paid great court to him, but that, in a very ungenteel manner, he afterwards churlishly withdrew his friendship from him."

His

world, that they adopted not only the language but the religion

His language, however, concerning the great Sultaun Shah Mansur is very different; for he makes the liberality and personal accomplishments of that prince the subject of one whole ode, which he delivers in the highest strain of eulogy. The Shah Shegia he likewise praises for his unbounded clemency. But, upon the whole, says Mr. Nott, Haufez was the very scourge of the potentates of his day, and made exceedingly free with them in his verses.

Since poetry was so highly venerated and patronized in the East; since it was a greater recommendation in courts than all other accomplishments; and since every monarch who signalized himself, either in peace or war, was ambitious to have his actions recorded by a poet of repute; it is no wonder that princes were anxious to win the favour of the sweet, the delightful bard of Shirauz.

Altogether immersed in poetic indolence, public life and public honours had not the least charm for the mind of Haufez. Friendship and conviviality were the amusements of his youth; in which he appears to have freely indulged. His attachment to the doctrines of Mohammed is liable to great suspicion, particularly where they enjoin a strict abstinence from wine, and the pleasures of the table: nay, some have even ventured to assert, that he was inclined to the Christian scheme, and affirm, that several passages in his writings bear evident allusion to the Messiah. Be this as it may, certain it is, that towards the close of his life, he devoted himself wholly to a religious life, observing a singular austerity of manners, and embracing the state of sacred poverty. Some have even supposed him to be the superior of some religious order; but we are not sufficiently informed on this head to speak with precision on the subject; all that we can suggest is, that, perhaps, wounded by the stings of conscience on account of his former irregularity, he was urged to these severities in order to expiate his crimes; but this, alas! would prove insufficient. Instances of persons secluding themselves from the society of their friends and the world, for the purposes of devotion, are not unfrequent, even in Europe. We all remember the remarkable penance of the learned, the witty, the licentious Fontaine †.

By his excellent education Haufez is allowed on all hands to have been a person of no mean extraction. He was skilled in general learning, but more particularly in jurisprudence. He

† Which, however, we shall here set down in a note: In 1692, he was seized with a dangerous illness; and when the priest came to talk to him about religion; concerning which he had lived in an extreme carelessness, though he had never been either an infidel or a libertine, Fontaine told him, that "he had lately bestowed some hours in reading the New Testament, which he thought a very good book." Being brought to a clearer knowledge of religious truths, the priest represented to him, that he had intelligence of a certain dramatic piece of his, which was soon to be acted; but that he could not be admitted to the sacraments of the church, unless he suppressed it. This appeared too rigid, and Fontaine appealed to the Sorbonne; who confirming what the priest had said, this sincere penitent threw the piece into the fire, without keeping even a copy. The priest then laid before him the evil tendency of his "Tales," which are written in a loose and wanton manner; he even told him, that while the French language subsisted, they would be a most dangerous seducement to vice; and further added, that he could not justify administering the sacraments to him, unless he would promise to make a public acknowledgement of his fault at the time of receiving, a public acknowledgement before the academy of which he was a member, in case he recovered, and to suppress the book to the utmost of his power. Fontaine thought these terms very hard, but at length yielded to them all.

ligion of the conquered country, and promoted the fine arts
with

read lectures publicly upon religion and laws, in a college founded by Hajee Kovaum, Vizier of the Sultaun Ilekhani, who was a man of great liberality, and one of the patrons of our poet†. Haufez benefited greatly from the generosity of Hajee Kovaum, as well as from that of other great men, who, though they had never had the pleasure of seeing him, were yet much delighted by his works. Notwithstanding the various patrons Haufez had, we learn from himself that he experienced the common lot of poets;—he died poor! “Fortune, says he, was cruel to me; but want is the companion of virtue.”

At one period of his life, perhaps in the early part, he was married to a very amiable woman, whose death he tenderly laments in many of his verses: an ode of his upon this subject has the following beautiful passage:

“Blessed with such a partner, it was my desire to end my days with her; but our accomplishment does not always keep pace with our wishes: worthy of a happier state than to remain with me, she fled to that society of celestial beings from whom she derived her origin.”

The death of Haufez happened, according to D’Herbelot, in the year of the Hegira 797; but the account given in the *تذکرت الشعراء* places it in 794; which latter corresponds nearly with the year of our Lord 1391. He was buried at Mofella, a pleasantly situated and sacred spot, near Shirauz, where a monument and chapel were afterwards erected at the charge

† This patron Haufez celebrates in one of his odes, thus:

نگته داني بزل گو چون حافظ شیرین سخن
بخشش آموزي جهان چون حاجي قوام

Which Mr. Nott has elegantly paraphrased in the following manner:

“Give to spend the classic hour,
One deep-read in learned lore;
One, whose merry, tuneful vein,
Flows like our gay poet’s strain,
And whose open generous mind
Blesses and improves mankind.”

But the fourth line would have been nearer to the original had it been rendered;

“Flows like Haufez’ sweeten’d strain;

and the Persian for the last line

(جهان افروز چون حاجي قوام)

would be literally translated, “enlightening the world like Hajee Kovaum.”

Hajee Kovaum appears from several circumstances, to have been the Mæcenæ of the age in which he lived: and D’Herbelot (Bibliothèque Orientale) observes, that he was much celebrated by Haufez, who has not failed to hold him up to after times as a perfect pattern of generosity and liberality. Hajee, it may be noticed, properly signifies a pilgrim of Mecca, and is an appellation prefixed to the names of various persons.

with so boundless a munificence, that it is not in the power of
history

of Mohammed Mimai. Of this place Baron Reviciski speaks in the following manner: "Mufella proprie est locus eminens in aperto campo, ex lapide extructus, et precibus dedicatus, quem Muhammedani hora orationis ingruente conscendunt, ne humi, aut in immundo loco prosternere se cogantur; sed hic continentum est pro continente; intelligitur enim plaga Mufellæ adjacens." At this place, Mofella, the poets and philosophers of Shirauz, says Sir W. Jones, (Hist. of the Life of Nader Shah,) used to sit and compose their works, and which is no less celebrated by their writers than the Ilyssus and Cephissus of the Athenians. There is a beautiful ode of Haufez in honour of his native city, which begins with these lines:

"Hail, Shirauza! delightfully situated! May Heaven preserve her from ruin! May the Almighty defend our stream of Ruknabad! for its waters supply us with length of days, (literally, with the life of Khezr, a sage who drank, as romance says, of the fountain of immortality. He is the same as the Elijah of the Scriptures.) The gale scented with ambergris, breathes between Jaferabad and Mofella. Come to Shirauz, and ask a profusion of the sacred spirit from its inhabitants, who are perfectly virtuous. How should the sugar of Egypt be brought to Shirauz, without being surpassed by the sweetness of our fair damsels?"

On the death of Haufez, some bigotted Mohammedans of note in Shirauz forbade the burial of the bard according to the rites of their church, alledging in support of their opposition, that he who by his debaucheries had violated the laws of the Koraun, could not be considered as a true Mussulmaun. On the other hand, his friends and partizans defended his religious character, and maintained his right to due interment. After disputing with some warmth and acrimony on the point, it was at length agreed to open the poet's works, and form a decision from the first distich which might present itself to their view: it proved to be the following:

"O! turn not your steps from the obsequies of Haufez;
For, though immersed in sin, he will enter into heaven."

This imaginary proof of the poet's faith so wrought upon the consciences of these discontented devotees, that they endeavoured to conceal their confusion, and permitted his remains to be interred without farther molestation.

So highly indeed have the writings of Haufez been esteemed, that even in A. D. 1730, when Nader Shah, after having defeated the tyrant Ashrafat at the battle of Zerkau near Shirauz, passed accidentally by the burial place of the poet, in company with some of his military; as one of the officers walked near the tomb, he opened the works of Haufez, and the lines which first met his eyes were these:

"It is but just that thou shouldst receive a tribute from all fair youths,
Since thou art the sovereign of all the beauties of the universe.
Thy two piercing eyes have thrown Khata and Khoten into confusion;
India and China pay homage to thy curled locks.
Thy graceful mouth gave the streams of life to Khezr;
Thy sugared lip renders the sweet reeds of Eygpt contemptible."

history, either of ancient or modern times, to furnish a parallel :

This passage was instantly applied to the victorious Nader. And when the same conqueror set out on his expedition against Tauris, the Dewane Haufez were again resorted to as oracular, when one of his partizans opened to a distich which may be thus translated :

“ O Haufez ? thou hast taken Irak and Pars by thy sweet poetry ;
Come, for it is now the turn of Baghdad and Tauris.”

After the death of Haufez a collection of 569 of his odes was made by Seid Kaffem Anovar, entitled Dewane Khojeh Haufez Shirauzee ; which has been commented upon by several men of literature in Turkey ; the principal of whom are Ahmed Fereedoon, and Soodee, both upon Koranic principles. The former endeavours to prove, that even the most luxurious of his verses are but so many religious allegories, mystically inculcating true Mohammedanism : and so prevailing is this opinion, that the language of Haufez has been styled, among the Mussulmans لسان غیب Lisan Gheib, the Language of Mystery. From his frequent celebration of love and wine in his odes, Haufez has not improperly been denominated, by some Orientalists, the Anacreon of Persia.

“ I have long been convinced myself,” says the author of “ Remarks on the Poetry of Haufez,” in the Oriental Collections, vol. I. p 181. “ that a publication of the Persian text with useful notes, and an accurate translation, would do more than a thousand essays to the diffusion of Oriental learning. The most sanguine might be deterred from a task that holds up certain toil with distant and doubtful recompence. Yet, I cannot but conceive such a work more lucrative than is generally supposed. Surely there are many in this country to whom the Persian language is familiar, and who, like me, breathe an anxious wish that it was known and valued as it merits. All such would come forward as *subscribers*, many as *patrons*, of the design ; and several, to whom even the name of Haufez is unknown, would be curious to trace the notions and sentiments of an Eastern poet. The learned in Bengal were so fully persuaded of his importance, that Haufez was one of the first that came from the Calcutta press. So eager was the demand, or so small the number of impressions, that few found their way out of the country ; and in England this edition is as scarce as the most precious MS.” This edition of Haufez, in one volume folio, was printed in the beginning of 1790 ; it contains the original Persian text, and an introductory account of the poet.”

Baron Reviczki published at Vienna, in 1771, sixteen of the Odes of Haufez, with a Latin version, prose and verse ; from which Mr. Richardson chiefly formed his “ Specimen of Persian Poetry,” 4to, 1774, containing three of the odes, with an English paraphrase in verse, a literal prose translation, and several excellent notes. In 1787, Mr Nott published “ Select Odes from the Persian Poet Haufez,” &c. 4to. but the most happy translations from Haufez are scattered through the writings of Sir W. Jones. In 1800 appeared “ Persian Lyrics, or scattered Poems, from the Dewane Haufez : with Paraphrases in Verse and Prose, a Catalogue of the Gazels as arranged in a MS. of the Works of Haufez in the Chetham Library at Manchester, and other Illustrations.” By the Rev. J. H. Hindley.

“ Among

lel * : and one of them, who founded the Mogul empire in Hindoostan, introduced the Persian literature into his dominions, where it flourishes to this day ; and all the letters from the Indian governors are written in the language (we do not say, in the style) of Sadee. The Turks themselves improved their harsh dialect by mixing it with the Persian ; and Mohammed II. who took Constantinople in the middle of the fifteenth century, was a protector of the Persian poets ; among these was Noureddin Jaumeé, whose poem on the loves of Joseph and Zuleikha is one of the finest compositions in the language ; it contains about four thousand couplets, and deserves to be translated into every European language †. The loves of the Hebrew Patriarch, Joseph, with the fair

“ Among the Persian poets, few are more worthy of being generally known than Hauféz ; none are more interesting to the scholar and searcher into eastern manners. The terse morality of Sadee, and the lofty, the sublime language of Furdoosee, claim and deserve the highest place in our esteem : but the Dewan of Hauféz will always be the more popular work ; and his sweet simplicity and polished numbers must charm the most phlegmatic reader. In his works we may discover the private life of a Persian, become acquainted with his turn of mind, his thoughts and occupations ; and learn many curious fashions disregarded by graver authors. His fame throughout the East (where a crowd of imitators has sprung up in every country), is a powerful evidence of his merits : and his importance in Persia was rarely equalled, and never excelled in the darkest ages of superstition. In the correspondence of Asia, where poetry is intermixed with prose, the distichs of Hauféz are often applied to the various vicissitudes of life ; and both the scholar and the traveller will receive advantage from the study of this engaging poet.” Vid. Orient. Coll. vol. I. p. 180.

* Many instances might be mentioned of the great attention paid to the literati by Timour who presented Firuzbaudee, the author of an Arabic dictionary, with 5000 pieces of gold (perhaps ducats) as a reward for his industry and learning. This dictionary was translated into Latin by Giggeus, and published at Milan, A. D. 1632.

† In addition to this very honourable testimony of Sir W. Jones to this composition of Jaumeé, Sir W. Ouseley observes, that it is “ written in the finest verse.” The “ Beharistaun,” Residence of Spring, and the “ Dewan,” or Collection of Odes and Sonnets, by the same elegant writer, are likewise held in deserved esteem in the East. From the Beharistaun some fables and sentences have been published with a Latin translation, in the “ Anthologia Persica,” 4to, Vienna, 1778, in which very ingenious work the reader will find an account of Jaumeé, and a list of all his writings, wherein are enumerated above forty compositions of this very
K fertile

fair Zuleikha, who, in the Old Testament, is called the wife of Potiphar, and by some Arabian historians, Raïl, are the subject of this poem : but neither the Old Testament nor the Koraun mention the name of Joseph's mistress, yet all the later Asiatic writers agree in calling her Zuleikha. Jaumee, however, has decorated, with all the graces of poetry, the romantic story of the youthful Canaanite, as related in the Koraun, where, indeed, it is strangely altered from the original Mosaic narrative ; but the charms of the Egyptian lady, which the poet celebrates, are neither recorded

fertile author : but of the poems collected in his Dewan, very few have yet appeared in any European dress. See the "Magazin für Altes und Neues Morgenländische und Biblische Litteratur," zweite Lieferung. 8vo, Cassel, p. 138, 1789. These fables, twenty-two in number, are printed in the present volume, with an English translation. Jaumee derived his surname from his native village Jaum, and died about 1486, according, to D'Herbelot, in his "Bibliothèque Orientale," published at the Hague in four quarto volumes, 1777, 1782 ; which edition contains the additions of the late Professor Schultens. "The Dewan of Jaumee, says D'Herbelot, is in a style du genre sublime, et contient toute la théologie mystique des Musulmans." This work of Jaumee, which contains "all the mystic theology of the Mohammedans, is replete with passages of the most tender and amorous description : and, with an inconsistency by no means unfrequent among the Persian writers, religious poems of a sublime and mysterious nature, are comprised in the same work with Erotic and Bacchanalian Odes and Sonnets ; and the same person appears, as we read his different compositions, the enthusiastic and bigotted devotee, the gay, voluptuous, or impassioned lover, equally content to resign his existence for the sake of his God, his prophet, or his mistress." Ouseley's Persian Miscellanies, p. 17, 18. Indeed, "the excesses of enthusiasm have been observed in every age to lead to sensual gratifications ; the same constitution that is susceptible of the former, being remarkably prone to the latter." Vid. Dr. Robertson's History of Charles V. vol. ii. p. 381. And the extraordinary actions and tenets of many religious sectaries a few centuries ago, confirm the observation of this excellent historian. "But," continues Sir W. Ouseley, "the poet, whom I particularly speak of, when he pours forth the ejaculations of piety and devotion, or breathes the sentiments of passion or the fondest love, is found to have uniformly maintained the greatest correctness and chastity of language ; neither has he been influenced by the example of two most celebrated writers to pollute his pages with such gross indelicacies as have stained the classic volume of Anvauree, nor admit into his Dewan such compositions as Sadee very justly styled his impurities, and which the astonished and disgusted reader can scarcely believe to have fallen from that poet's moral pen : yet Anvauree is spoken of as the first who corrected the excessive licentiousness of Persian poetry ; and Sadee, is universally celebrated for his instructive lessons of morality and virtue." Pers. Misc. p. 19.

by Moses nor Mohammed : her passion, however, for Joseph, and her beauty, are the subject of many poems, ranked among the finest compositions in the languages of Asia. A Turkish writer declares that, "in all Egypt, there was no woman more beautiful than Zuleikha;" and the charms of Joseph, the Adonis of the East, are become proverbial, and alluded to by all the lyric poets in their gazels or sonnets, as well as by those who have made his story the subject of longer and more regular poems : thus Hauzez, in a charming ode, addressing some beautiful youth, declares, that "all the world pronounced him the Joseph of the age," i. e. a second Adonis. And, in another ode, alluding to him, he says,"

"O my Moon of Canaan ! the throne of Egypt is thine own ;
This is the time that thou shouldst bid farewell to prison."

The imprisonment of Joseph affords subject for some very interesting chapters of that poem of Jaumee ; in which the enamoured Zuleikha is supposed to declare, that,

"When a prison becomes the residence of such a lovely rose-cheeked mortal, it loses all the horrors of a prison, and possesses all the charms of spring. But,"

adds in another place,

"If in Paradise we were not to behold the face of the person we adore, Paradise itself would appear dreary to a longing lover's eye."

This is an exceedingly natural conclusion ; for, the idea of a dungeon being made delightful when inhabited by the object of one's love, seems so natural to those really affected by that passion, that it may be found in the poetry of every age and nation. It must, however, be observed, that the sequel of Jaumee's story is very

very different from that of the two great lawgivers, the former crowning her passion with success, and uniting her in marriage with object of her love, while the latter conveys not the least idea of the sort.

In the sixteenth and seventeenth centuries, under the family of Sefi, the Persian language began to lose its ancient purity, and and even to borrow some of its terms from the Turkish, which was commonly spoken at court. As to the modern dialect, the *Life of Nader Shauh*, written a few years ago in Persian, and translated into French by Sir W. Jones, at the request of Christian VII. king of Denmark, contains a sufficient specimen : it consists of a mixture of Persian, Arabic, and a few Turkish words.

The modern inhabitants of Persia may be justly said to be a race of people who “lisp in numbers,” the cultivation of the language being with them a very important concern, every one endeavouring to improve it according to the best of his ability. Their vast variety of poetical works evidently shew, that they entertain the same idea of the fascinating power of the Muses as the ancient Greeks did of Music, and thence have styled it, “*Lawful Magic*.” It will therefore be found, says Sir W. Ouseley, that there is scarcely a species of composition, which the Persian poets have not cultivated with success, from the didactic or Moral Sentence, to the finished Epic or Heroic Poem : through every gradation of Bacchanalian Ode, Elegiac and Amorous Sonnet, Allegories amusing or instructive, and Romances founded on history or fable : compositions breathing all the warmth of a luxuriant soil, and decorated with every adventitious grace, that the most flowery language can bestow.

The genius of the Eastern writers far surpasses that of the
Greeks

Greeks, or the Romans ; their taste was undoubtedly inferior, but, in point of invention, they are excelled, perhaps equalled, by none. The Arabic authors are distinguished for a conciseness of diction which borders, not unfrequently, upon obscurity. The Persian writers, on the contrary, affect a rhetorical luxuriance, which, to an European, sometimes has the appearance of unnecessary redundancy. If, to these leading distinctions, we add a peculiarity of imagery, of metaphor, of allusion, derived from the difference of government, of manners, of temperament, and of such natural objects as characterise Asia from Europe, we shall see, at one view, the great points of variation between the writers of the Eastern and Western parts of the globe. Amongst the Oriental historians, philosophers, rhetoricians, and poets, many will be found, who would do honour to any age or people ; whilst their romances, their tales, and their fables, stand upon a ground, which the power of Europeans have never yet been able to reach.

We had intended to have concluded here our observations on the history of the language and literature of Persia ; but recollecting the sixth annual discourse of Sir WILLIAM JONES, delivered to the Asiatic Society at Calcutta, February 19, 1789, in which he describes the ancient empire of ایران Iraun, (better known to Europeans by the name of Persia,) and gives a deeply-learned and most masterly, dissertation on the three dialects of that country, the Zend, the Pehlevi, and the Parsee, we have taken the liberty of making a few extracts from that dissertation, which are perfectly consonant to the subject of the present essay, and which no one was better qualified to speak upon than himself. These we have printed in a less character on account of their length, and refer those gentlemen, who wish for a more full and complete informa-

tion on the subject of various oriental matters, as well with respect to Iraun, as to other Asiatic regions, to the Asiatic Researches*, so long and so ably conducted by that most accomplished scholar.

“ In the new and important remarks, which I am going to offer, on the ancient language and characters of Iràn, I am sensible, that you must give me credit for many assertions, which on this occasion it is impossible to prove; for I should ill deserve your indulgent attention, if I were to abuse it by repeating a dry list of detached words, and presenting you with a vocabulary instead of a dissertation; but, since I have no system to maintain, and have not suffered imagination to delude my judgement; since I have habituated myself to form opinions of men and things from evidence, which is the only solid basis of civil, as experiment is of natural, knowledge; and since I have maturely considered the questions which I mean to discuss; you will not, I am persuaded, suspect my testimony, or think that I go too far, when I assure you, that I will assert nothing positively, which I am not able satisfactorily to demonstrate. When Mohammed was born, and Anúshíráván, whom he calls the just King, sat on the throne of Persia, two languages appear to have been generally prevalent in the great empire of Iràn; that of the Court, thence named Derí, which was only a refined and elegant dialect of the Pársì, so called from the province, of which Shíráz is now the capital, and that of the learned, in which most books were composed, and which had the name of Pahlavì, either from the heroes, who spoke it in former times, or from Pahlu, a tract of land, which included, we are told, some considerable cities of Irák: the ruder dialects of both were, and, I believe, still are, spoken by the rusticks in several provinces; and in many of them, as Herát, Zábul, Sístán, and others, distinct idioms were vernacular, as it happens in every kingdom of great extent. Besides the Pársì and Pahlavì, a very ancient and abstruse tongue was known to the priests and philosophers, called “ the language of the Zend,” because a book on religious and moral duties, which they held sacred, and which bore that name, had been written in it; while the Pázend, or comment on that work, was composed in Pahlavì, as a more popular idiom; but a learned follower of Zerátusht, named

* This work, we are happy to find, has been reprinted in London in six volumes, 4to, and likewise in 8vo.

Bahman*, who lately died at Calcutta, where he had lived with me as a Persian reader about three years, assured me, that the letters of his prophet's book were properly called Zend, and the language, Avestà, as the words of the Védas, are Sanscrit, and the characters, Nágrì; or as the old Sagas and poems of Iseland were expressed in Runick letters: let us, however, in compliance with custom, give the name of Zend to the sacred language of Persia, until we can find, as we shall very soon, a fitter appellation for it. The Zend and the old Pahlavì are almost extinct in Iràn; for among six or seven thousand Gabrs, who reside chiefly at Yezd, and in Kirmàn, there are very few, who can read Pahlavì, and scarce any, who even boast of knowing the Zend; while the Pársì, which remains almost pure in the Sháhnámah, has now become, by the intermixture of numberless Arabick words, and many imperceptible changes, a new language exquisitely polished by a series of fine writers in prose and verse, and analogous to the different idioms gradually formed in Europe after the subversion of the Roman empire: but with modern Persian we have no concern in our present inquiry, which I confine to the ages, that preceded the Mohammedan conquest. Having twice read the works of Firdausí with great attention, since I applied myself to the study of old Indian literature, I can assure you with confidence, that hundreds of Pársì nouns are pure Sanscrit, with no other change than such as may be observed in the numerous bháshà's, or vernacular dialects, of India; that very many Persian imperatives are the roots of Sanscrit verbs; and that even the moods and tenses of the Persian verb substantive, which is the model of all the rest, are deducible from the Sanscrit by an easy and clear analogy: we may hence conclude, that the Pársì was derived, like the various Indian dialects, from the language of the Bráhmans; and I must add, that in the pure Persian I find no trace of any Arabian tongue, except what proceeded from the known intercourse between the Persians and Arabs, especially in the time of Bahrám, who was educated in Arabia, and whose Arabic verses

* Bahman always named Zerátusht with reverence; but he was in truth a pure Theist, and strongly disclaimed any adoration of the fire or other elements: he denied, that the doctrine of two coëval principles, supremely good and supremely bad, formed any part of his faith; and he often repeated with emphasis the verses of Firdausí on the prostration of Cyrus and his paternal grandfather before the blazing altar: "Think not, that they were adorers of fire; for that element was only an exalted object, on the lustre of which they fixed their eyes; they humbled themselves a whole week before God; and, if thy understanding be ever so little exerted, thou must acknowledge thy dependence on the being supremely pure."

still extant, together with his heroick line in Deri, which many suppose to be the first attempt at Persian versification in Arabian metre : but without having recourse to other arguments, the composition of words, in which the genius of the Persian delights, and which that of the Arabick abhors, is a decisive proof, that the Pársi sprang from an Indian, and not from an Arabian, stock. Considering languages as mere instruments of knowledge, and having strong reasons to doubt the existence of genuine books in Zend or Páhlavì (especially since the well-informed author of the Dabistàn affirms the work of Zerátusht to have been lost, and its place supplied by a recent compilation) I had no inducement, though I had an opportunity, to learn what remains of those ancient languages ; but I often conversed on them with my friend Bahman, and both of us were convinced after full consideration, that the Zend bore a strong resemblance to Sanscrit, and the Pahlavì to Arabick. He had at my request translated into Pahlavì the fine inscription, exhibited in the Gulistan, on the diadem of Cyrus ; and I had the patience to read the list of words from the Pázend in the appendix to the Farhangì Jehángírì : this examination gave me perfect conviction, that the Pahlavì was a dialect of the Chaldaick ; and of this curious fact I will exhibit a short proof. By the nature of the Chaldean tongue most words ended in the first long vowel, like *shemià*, heaven ; and that very word, unaltered in a single letter, we find in the Pázend, together with *lailià*, night, *meyà*, water, *nirà*, fire, *matrà*, rain, and a multitude of others, all Arabick or Hebrew with a Chaldean termination : so *zamar*, by a beautiful metaphor from *pruning trees*, means in Hebrew to *compose verses*, and thence, by an easy transition, to *sing* them ; and in Pahlavì we see the verb *zamrúniten*, to *sing*, with its forms *zamrúnemi*, I *sing*, and *zamrúníd*, he *sang* ; the verbal terminations of the Persian being added to the Chaldaick root. Now all those words are intergral parts of the language, not adventitious to it like the Arabick nouns and verbals engrafted on modern Persian ; and this distinction convinces me, that the dialect of the Gabrs, which they pretend to be that of Zerátusht, and of which Bahman gave me a variety of written specimens, is a late invention of their priests, or subsequent at least to the Muselman invasion ; for, although it may be possible, that a few of their sacred books were preserved, as he used to assert, in sheets of lead or copper at the bottom of wells near Yezd, yet as the conquerors had not only a spiritual, but a political, interest in persecuting a warlike, robust, and indignant race of irreconcilable conquered subjects, a long time must have elapsed,

elapsed, before the hidden scriptures could have been safely brought to light, and few, who could perfectly understand them, must then have remained; but, as they continued to profess among themselves the religion of their forefathers, it became expedient for the Múbeds to supply the lost or mutilated works of their legislator by new compositions, partly from their imperfect recollection, and partly from such moral and religious knowledge, as they gleaned, most probably, among the Christians, with whom they had an intercourse. One rule we may fairly establish in deciding the question, whether the books of the modern Gabrs were anterior to the invasion of the Arabs: when an Arabick noun occurs in them changed only by the spirit of the Chaldean idiom, as *wertà*, for *werd*, a rose, *dabà*, for *dhahab*, gold, or *demàn*, for *zemàn*, time, we may allow it to have been ancient Pahlavì; but, when we meet with verbal nouns or infinitives, evidently formed by the rules of Arabian grammar, we may be sure, that the phrases, in which they occur, are comparatively modern; and not a single passage, which Bahman produced from the books of his religion, would abide this test.

We come now to the language of the Zend; and here I must impart a discovery, which I lately made, and from which we may draw the most interesting consequences. M. Anquetil, who had the merit of undertaking a voyage to India, in his earliest youth, with no other view than to recover the writings of Zerátusht, and who would have acquired a brilliant reputation in France, if he had not sullied it by his immoderate vanity and virulence of temper, which alienated the good will even of his own countrymen, has exhibited in his work, entiled *Zendávestà*, two vocabularies in Zend and Pahlavì, which he had found in an approved collection of *Rawáyát*, or Traditional Pieces, in modern Persian: of his Pahlavì no more needs be said, than that it strongly confirms my opinion concerning the Chaldaick origin of that language; but, when I perused the Zend glossary, I was inexpressible surprized to find, that six or seven words in ten were pure Sanscrit, and even some of their inflections formed by the rules of the *Vyácaran*; as *yushmácan*, the genitive plural of *yushmad*. Now M. Anquetil most certainly, and the Persian compiler most probably, had no knowledge of Sanscrit; and could not, therefore, have invented a list of Sanscrit words: it is, therefore, an authentic list of Zend words, which had been preserved in books or by tradition; and it follows, that the language of the Zend was at least a dialect of the Sanscrit, approaching perhaps as nearly to it as the Prácrit, or other popular

popular idioms, which we know to have been spoken in India two thousand years ago*. From all these facts it is a necessary consequence, that the oldest discoverable languages of Persia were Chaldaick and Sanscrit; and that, when they had ceased to be vernacular, the Pahlavi and Zend were deduced from them respectively, and the Pârsi either from the Zend, or immediately from the dialect of the Bráhmans; but all had perhaps a mixture of Tartarian; for the best lexicographers assert, that numberless words in ancient Persian are taken from the language of the Cimmerians, or the Tartars of Kipchák; so that the three families, whose lineage we have examined in former discourses, had left visible traces of themselves in Irân, long before the Tartars and Arabs had rushed from their deserts, and returned to that very country, from which in all probability they originally proceeded, and which the Hindus had abandoned in earlier age, with positive commands from their legislators to revisit it no more. I close this head with observing, that no supposition of a mere political or commercial intercourse between the different nations will account for the Sanscrit and Chaldaick words, which we find in the old Persian tongues; because they are, in the first place, too numerous to have been introduced by such means, and, secondly, are not the names of exotick animals, commodities, or arts, but those of material elements, parts of the body, natural objects and relations, affections of the mind, and other ideas common to the whole race of man.

If a nation of Hindus, it may be urged, ever possessed and governed the country of Irân, we should find on the very ancient ruins of the temple or palace, now called *the throne of Jemshîd*, some inscriptions in Dévanâgarî,

* The following letter is addressed to the Editor of the Oriental Collections, and inserted in p. 194 of the second Number of volume III. of that valuable repository:

‘Sir,

‘It appears that Monsieur Anquetil du Perron, the ingenious translator of the Zend-avesta, had collected materials for a Dictionary and Grammar of the Pehlavi and Zend languages. Among other passages from his celebrated work, it will be sufficient to notice that which occurs in the Preface to his “Vocabulaires des Anciennes Langues de la Perse,” Tom. II. p. 423. “Mon dessein est de former un Dictionnaire de tous les mots Zends et Pehlvis qui sont dans les livres anciens et modernes des Perses,” &c. &c. — Could not some of your foreign correspondents ascertain whether the materials collected for this work still exist? and, if so, whether they might not be brought to light?’

If this work actually remains, we cannot help thinking, that it would be a valuable acquisition to the Oriental scholar, should the learned editor favour the public with it, which we earnestly hope he will, if he has not already done so.

or at least, in the characters on the stones at Elephanta, where the sculpture is unquestionably Indian, or in those on the Staff of Fírúz Sháh, which exist in the heart of India; and such inscriptions we probably should have found, if that edifice had not been erected after the migration of the Bráhmans from Irán, and the violent schism in the Persian religion, of which we shall presently speak; for, although the popular name of the building at Istakhar, or Persepolis, be no certain proof that it was raised in the time of Jemshíd, yet such a fact might easily have been preserved by tradition, and we shall soon have abundant evidence, that the temple was posterior to the reign of the Hindu monarchs: the cypresses indeed, which are represented with the figures in procession, might induce a reader of the Sháh námah to believe, that the sculptures related to the new faith introduced by Zerátusht; but as a cypress is a beautiful ornament, and as many of the figures appear inconsistent with the reformed adoration of fire, we must have recourse to stronger proofs, that the Takhti Jemshíd was erected after Cayúmers. The building has lately been visited, and the characters on it examined, by Mr. Francklin; from whom we learn, that Niebuhr has delineated them with great accuracy; but without such testimony I should have suspected the correctness of the delineation; because the Danish traveller has exhibited two inscriptions in modern Persian, and one of them from the same place, which cannot have been exactly transcribed: they are very elegant verses of Nizámí and Sadí, on the instability of human greatness, but so ill engraved, or so ill copied, that, if I had not had them nearly by heart, I should not have been able to read them; and M. Rousseau* of Isfahán, who translated them with shameful inaccuracy, must

* The following anecdote of this gentleman, originally published in the "Journal de Paris," by Citizen Corancez, one of the editors of that paper, is certainly deserving of notice:

Subsequently to the death of J. J. Rousseau, a cousin-german of his, a son of his father's brother, and consequently bearing his own name, arrived at Paris from Persia. He was born in that country, and this was the first time he had ever quitted it. He had, therefore, never seen, nor had any communication with Jean Jacques. His Persian dress, and his name soon attracted general notice. He was besides possessed of considerable talent, and skilled in many languages. It is reported of him, however, that, on being praised for his knowledge of so great a number of tongues, he replied, "I would cheerfully give them all, to know and speak the language only of my cousin."

M. Delessert invited me (Citizen Corancez) one day to dine with this cousin Rousseau. We sat on each side of him; I could examine, therefore, only the profile of his face, but so strikingly did it resemble that of Rousseau himself, that I could not keep my eyes from gazing

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must have been deceived by the badness of the copy; or he never would have created a new king Wakam, by forming one word of Jem and the particle prefixed to it. Assuming, however, that we may reason as conclusively on the characters published by Niebuhr, as we might on the monuments themselves, where they now before us, we may begin with observing, as Chardin had observed on the very spot, that they bear no resemblance whatever to the letters used by the Gabrs in their copies of the Vendidad: this I once urged, in an amicable debate with Bahman, as a proof, that the Zend letters were a modern invention; but he seemed to hear me without surprise, and insisted, that the letters, to which I alluded, and which he had often seen, were monumental characters never used in books, and intended either to conceal some religious mysteries from the vulgar, or to display the art of the sculptor, like the embellished Cufick and Nágari on several Arabian

at it the whole time. I asked M. Delessert whether he did not also observe a very strong resemblance. "So striking does it appear to me, said he, that I am sometimes alarmed at it, and tempted to believe that this is Rousseau himself who had spread the report of his being buried, that he might afterwards come and hear what we should say of him." Doubtless M. Delessert did not really believe this; for his person was much larger than that of Rousseau, and, on closer inspection, there were some very perceptible differences in his figure. But this first impression of his appearance, proves that the expression of their eyes, and what is called physiognomy, were absolutely the same: and this is the only kind of resemblance which is worthy of observation.

After remaining some time at Paris, he set out on his return to Persia, entrusted with a mission on the part of government. He went off accompanied with his wife in a four wheeled carriage, drawn by six post-horses. When they had reached the forest of Fontainebleau, in the very middle of the day, he put his head out of the door, and called to the postillion to stop. The postillion, probably, unable to hear him, from the noise of the wheels, and the horses' feet, continued to drive on. He then addressed himself to those who were passing along the road; and they stopped the postillion for him. He uttered vehement exclamations against the postillion, and accused him of intending, in concert with some robbers, to murder him in the forest. The people, who discovered no appearance of such an intention, heard him with indifference. "Do you not see," repeated he, "that he has already turned aside from the main road, and that he intends to cut my throat?" It was no longer possible to make him listen to reason, and he was carried back to Paris. Sometime after, he resumed his journey, but without the mission which had been confided to him the first time.

The inference drawn by Corancez, from the above circumstance, is, that in common with Jean Jacques Rousseau, a sort of family mania pervaded both these personages; but he should have recollected, that, in the wilds of Asia, assassinations are not unfrequent, and we can only suppose, that his apprehensions were, that similar practices were common in Europe. But, whether this was, or was not, the fact, it is not our province at present to investigate.

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and Indian monuments. He wondered, that any man could seriously doubt the antiquity of the Pahlavî letters; and, in truth, the inscription behind the horse of Rustam, which Niebuhr has also given us, is apparently Pahlavî, and might with some pains be decyphered: that character was extremely rude, and seems to have been written, like the Roman and the Arabic, in a variety of hands; for I remember to have examined a rare collection of old Persian coins in the Museum of the great anatomist, William Hunter, and, though I believed the legends to be Pahlavî, and had no doubt, that they were coins of Parthian kings, yet I could not read the inscriptions without wasting more time, than I had then at command, in comparing the letters and ascertaining the proportions, in which they severally occurred. The gross Pahlavî was improved by Zerátusht or his disciples into an elegant and perspicuous character, in which the Zendávestà was copied; and both were written from the right hand to the left like other Chaldaick alphabets; for they are manifestly both of Chaldean origin; but the Zend has the singular advantage of expressing all the long and short vowels, by distinct marks, in the body of each word, and all the words are distinguished by full points between them; so that, if modern Persian were unmixed with Arabic, it might be written in Zend with the greatest convenience, as any one may perceive by copying in that character a few pages of the Sháh námah. As to the unknown inscriptions in the palace of Jemshíd, it may reasonably be doubted, whether they contain a system of letters, which any nation ever adopted: in five of them the letters, which are separated by points, may be reduced to forty, at least I can distinguish no more essentially different; and they all seem to be regular variations and compositions of a straight line and an angular figure like the head of a javelin, or a leaf (to use the language of botanists) *hearted and lanced*. Many of the Runick letters appear to have been formed of similar elements; and it has been observed, that the writing at Persepolis bears a strong resemblance to that, which the Irish call *Ogham**: the word *Agam* in Sanscrit means *mysterious knowledge*; but I dare not affirm, that the two words had a common origin, and only mean to suggest, that, if

* Lieutenant-General Vallancey informs us, that the "Irish Druids did mark the cycles on rough stones, as Abraham is said to have done:" and that these were "rude pillars of stone inscribed with *Ogham*, or *sacred characters*, which none could read—but the Druids." These words *Ogham* and *Agam* then had, without doubt, a common origin.

the characters in question by really alphabetical, they were probably secret and sacerdotal, or mere cypher, perhaps of which the priests only had the key. They might, I imagine, be decyphered, if the language were certainly known; but, in all the other inscriptions of the same sort, the characters are too complex, and the variations of them too numerous, to admit an opinion that they could be symbols of articulate sounds; for even the Nágari system, which has more distinct letters than any known alphabet, consists only of forty-nine simple characters, two of which are mere substitutions, and four of little use in Sanscrit or in any other language; while the more complicated figures, exhibited by Niebuhr, must be as numerous at least as the Chinese keys, which are the signs of ideas only, and some of which resemble the old Persian letters at Istakhar: the Danish traveller was convinced, from his own observations, that they were written from the left hand, like all the characters used by Hindu nations; but I must leave this dark subject, which I cannot illuminate, with a remark formerly made by myself, that the square Chaldaick letters, a few of which are found on the Persian ruins, appear to have been originally the same with the Dévanágarì, before the latter were enclosed, as we now see them, in angular frames.

As to the sciences or arts of the old Persians, I have little to say; and no complete evidence of them seems to exist. Mohsan speaks more than once of ancient verses in the Pahlavì language; and Bahman assured me, that some scanty remains of them had been preserved: their music and painting, which Nizámi celebrated, have irrecoverably perished.

It has been proved by clear evidence and plain reasoning, that a powerful monarchy was established in Iràn long before the Assyrian, or Píshdádì, government; that it was in truth a Hindu monarchy, though, if any chuse to call it Cufian, Casdean, or Scythian, we shall not enter into a debate on mere names; that it subsisted many centuries, and that its history has been ingrafted on that of the Hindus, who founded the monarchies of Ayódhya and Indraprestha; that the language of the first Persian empire was the mother of the Sanscrit, and consequently of the Zend, and Parsi, as well as of Greek, Latin, and Gothic; that the language of the Assyrians was the parent of Chaldaick and Pahlavì, and that the primary Tartarian language also had been current in the same empire; although, as the Tartars had no books or even letters, we cannot with certainty trace their unpolished and variable idioms. We discover, therefore in Persia, at the earliest dawn of history, the three distinct

distinct races of men, whom we described on former occasions as possessors of India, Arabia, Tartary ; and, whether they were collected in Iràn from distant regions, or diverged from it, as from a common centre, we shall easily determine by the following considerations. Let us observe in the first place the central position of Iràn, which is bounded by Arabia, by Tartary, and by India, whilst Arabia lies contiguous to Iràn only, but is remote from Tartary, and divided even from the skirts of India by a considerable gulf ; no country, therefore, but Persia seems likely to have sent forth its colonies to all the kingdoms of Asia : the Bráhmans could never have migrated from India to Iràn, because they are expressly forbidden by their oldest existing laws to leave the region, which they inhabit at this day ; the Arabs have not even a tradition of an emigration into Persia before Mohammed, nor had they indeed any inducement to quit their beautiful and extensive domains ; and, as to the Tartars, we have no trace in history of their departure from their plains and forests, till the invasion of the Medes, who, according to etymologists, were the sons of Madai, and even they were conducted by princes of an Assyrian family. The three races, therefore, whom we have already mentioned, (and more than three we have not yet found) migrated from Iràn, as from their common country ; and thus the Saxon chronicle, I presume from good authority, brings the first inhabitants of Britain from Armenia ; while a late very learned writer concludes, after all his laborious researches, that the Goths or Scythians came from Persia ; and another contends with great force, that both the Irish and old Britons proceeded severally from the borders of the Caspian ; a coincidence of conclusions from different media by persons wholly unconnected, which could scarce have happened, if they were not grounded on solid principles. We may therefore hold this proposition firmly established, that Iràn, or Persia in its largest sense, was the true centre of population, of knowledge, of languages, and of arts ; which, instead of travelling westward only, as it has been fancifully supposed, or eastward, as might with equal reason have been asserted, were expanded in all directions to all the regions of the world, in which the Hindu race had settled under various denominations.

Perhaps as much has been said in the foregoing pages as is consistent with reason, or conducive to utility, concerning the rise and progress of the language of the Persian empire, with which we
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have shewn the Arabic is very much interwoven. We shall now make a few observations on the light which Eastern language and literature may throw upon ancient history and mythology.

A vast deal of fiction is observable in the writings of every nation, particularly in those which relate to the history of former times; and it is equally applicable to the Eastern writers as to those of the Western world. The fables of the Pagan priests of the Western countries are now generally looked upon with contempt, and those of the Eastern nations deserve no better treatment; and we must remark, that the priests of that persuasion found it their interest to invent stories relative to facts which never took place, and to propagate error, for the sole purpose of increasing their own importance, well knowing, that, without some such auxiliary, the eyes of the multitude would soon be opened, and their trade and dependance shortly be annihilated: yet the traditions of these men are not to be wholly disregarded. What are the relations of the ancient Egyptians? What are the early annals of Babylonia, of Greece, of Rome? Are they not mere traditions? Exclusive then of such Persian authors as have escaped the fury of Mohammedan bigots, or of Arabian proscription, and other records, of which our imperfect knowledge of their language, and slender intercourse with their country, has hitherto deprived us of any positive intelligence, one ground of presumptive information, i. e. by means of tradition, ought not to be entirely disregarded; and the same degree of candour we use towards the tales of the Western writers ought certainly to be extended to those of the East. In all countries where any difficulty, from whatever cause, has been found in the registering public events, tradition has ever been observed to flourish with superior strength; and, through the medium

dium of marvellous embellishment, presents us often with the great outlines of the achievements of former times. Where the written memorials of a people are few, and where fewer still can read them, he who rehearſes a rude poem, or a romantic tale, is looked up to with reſpect. The prevalence of tradition, in the darker ages of Europe, is unqueſtioned. The Bards, the Scalds, and the Minſtrels, were careſſed by the rudeſt warriors in thoſe times of barbariſm and ignorance. Their older compositions are generally conſidered as the real actions of ancient chieftains: fiction prevailed not ſo much till later ages: it was the offspring of refinement; and refinement led the way to the downfall of oral record. For, when learning became more diffuſed; when feudal lords conſidered it as no diſgrace to ſign their names; when written language became diſſeminated through various orders, and many could read the hiſtory of thoſe deeds which formerly had been confined to the knowledge of a particular order of men; their ſongs wanted novelty, they were no longer ſought after, their profeſſion fell into contempt, and at length was gradually extinguished. The celebrated Khondemir obſerves, in the preface to his Universal Hiſtory, “ That ſince the age of reaſon and diſcernment, he had employed his time inceſſantly in the reading and reſearch after hiſtory, collecting every thing uſeful and agreeable from the works of the beſt writers: when having been invited, by the Emceer Alee Sheer, to ſuperintend a valuable library, filled particularly with hiſtorians, carefully collected at a great expence, he had there reſolved to diſgeſt the labours of his life.” This learned and magnificent prince was governor of Khorauſſaun about the cloſe of the fifteenth century. His noble library was depoſited in Herat (the Aria of the Greeks,) a capital city of Khorauſſaun.

But a variety of circumstances peculiar to Asia justifies us in supposing, that tradition was more vigorous in the East than in the West. In Persia, India, Tartary, Arabia, it has, from the earliest ages, been a favourite custom to assemble around their tents, on the platforms with which their houses are generally roofed, or in halls erected for the purpose, to amuse themselves in exercises of genius, and in reciting the traditional narratives of the most distinguished actions of their remoter ancestors. Oriental imagery might often indeed embellish their tales. Much rational information will therefore be discovered, not only in their more serious traditions, but also amidst the amusing wildness of their romantic fables. The havoc made amongst the Persian records, with the oppression under which they groaned during the three first centuries of Arabian subjection, might have united more intimately their men of knowledge, rendered their meetings more frequent, and their traditions more interesting; from an apprehension that they would drop into oblivion, if not strongly and repeatedly impressed on the memories of the rising generation. That many events may have been in this manner preserved in poems and legendary tales, seems highly probable, as well as that such materials may have originally suggested to Firdousi many of the adventures in his شاه نامه Shah Nameh, which, like Homer, when stripped of the machinery of supernatural beings, is supposed to contain much true history, and a most undoubted picture of the superstition and manners of the times. Many of their tales are highly amusing, especially those of Persian origin.

Another circumstance, which must have contributed greatly to the preservation of written and traditional history in the East, is pride of blood, upon which their great men value themselves far beyond

yond the proudest European grandee. Genealogy has consequently long been cultivated with singular attention. This is common to the Arabians, the Persians, and the Tartars. One book of Arabian genealogies alone, called *اللبوب* *allobub*, i. e. the hearts or purity of the noblesse, consists of more than a hundred volumes. Such having been the ruling passion in the East for illustrious descent, it is hardly necessary to observe, that genealogy is a study so intimately connected with historical knowledge, that it is impossible to arrive at any proficiency in the one, without being minutely versed in the other. Hence we may conclude, that the Persians and other Asiatics have been remarkably attentive to the annals of their country; that their materials for ancient history are upon a footing of respect not inferior to those of more Western nations; that their traditions are upon a ground fully as substantial as those of the Greeks, the Egyptians, and other people of remote antiquity; and that the ambition of royal and noble descent, more conspicuous in Asia than even in any of the regions of Europe, must have been productive of much research, and open uncommon channels for genealogical and historical investigation. Truth ought to be sought for wherever it can be found; and a well authenticated fact, if told by a Persian, an Arab, or a Chinese, should remove an improbability, though adorned with all the eloquence of Greece or Rome.

The usefulness of the Arabic language, in the illustration of Scripture, has indeed long been generally acknowledged; whilst the Persian, little studied by the learned, has hardly ever been considered as an auxiliary in this important point. Yet when we reflect upon the intimate connection of a great part of the History of the Jews with that of Persia, it is difficult to account for this singular

singular inattention, upon any ground, but the supposition, that the old dialect of Persia is lost, and that the modern can give no assistance in remote enquiries. But this seems to be a surmise, unsupported by the slightest authority; the pure Persian now in use being evidently of very high antiquity. Although many have supposed, which, however, we hope, is not the fact, that the old dialect of Persia is irrecoverably lost, yet we can assert, from undoubted authority, that there are many books still extant therein, some of which are now in the possession of a gentleman of our own nation*, eminent for oriental knowledge, who has obligingly favoured the public with several entertaining and critical works on Eastern literature. Besides, we cannot for a moment entertain the idea, that, notwithstanding great the devastation made among the books written in that language by Mohammedan superstition, the substance of the greater part of them has not been transfused into the modern dialect, for many persons were acquainted with their contents, and these have, from memory, composed books in the prevailing language of Persia, which perhaps answer every purpose of the ancient Pehlevi*.

Should, however, the Arabic and Persian languages ever become, like the Greek and Latin objects of general education, (and we are rejoiced to find they are much more studied than they were a few years ago,) and learned men, freed from the fetters of prejudice, be once brought to suppose, that Grecian and Roman information may sometimes be assisted or corrected by a judicious study of Eastern authors, many discoveries must evidently be expected, which may furnish a variety of clues to the dark labyrinths of ancient mythology, history, and manners. And now we are speaking of the light that

* Sir W. Ouseley.

† Vide supra, p. 38 to 47.

may be thrown on several parts of the Holy Writings, it may be necessary to observe, that there are many names in Esther, Ezra, and Nehemiah, which are undoubtedly of Persian origin : and others which are probably so, though under Chaldaic or Hebrew disguise: as *Esther* from استر *ester* or ستارا *sitaurau*, a star ; مهمان *mehmaun*, a stranger or guest ; ميشاخ *meeshach*, a vine branch ; ملزار *melzaur*, a vineyard ; وشتي *vashtee*, a beautiful or excellent woman. Many other examples might be given, but these may be sufficient to convince any reasonable person of the veracity of our deductions.

There is yet another circumstance which might, if properly attended to, throw great light on the history of remote antiquity; we mean the valuable remains of “ those sculptured figures, and mysterious inscriptions, that still decorate the walls of the royal apartments, where the victorious Alexander celebrated his triumph over the fallen Darius, (داراب, Darab,) and in which the lovely Thaïs, by the side of the Grecian hero,

‘ fat like a blooming Eastern bride,’
and, but too successfully, urged him to destroy, in one fatal hour of amorous intoxication, the metropolis of the Persian empire, and of the world, with one of the noblest productions of human labour and ingenuity, the magnificent palace of the sons of Cyrus*.”

Among the curious figures on the monument of Rustam, in the neighbourhood of Persepolis, are those which are supposed to have been intended as effigies of that celebrated warrior and his favourite mistress ; but the lower parts are concealed amid devouring heaps of rubbish, which perhaps hinder us from viewing some valuable inscriptions relative to that hero of antiquity. And among the antiques found at Babylon and Persepolis, the most curious, accord-

* Vid. Ouseley's Persian Miscellanies, Introd. p. xv.

ing to the Chevalier Clergeau de la Barre, were several volumes of parchment, covered with characters hitherto undeciphered, and an emerald of two inches long, containing the figure of Alexander, engraven with such exquisite art as to be only discernable when placed in a particular point of view between the eye and the light: a wonderful specimen this of the extensive powers of the ancient Asiatic artists*.

It is not an improbable conjecture, that many of the sculptured marbles of Persepolis are the faithful depositories of some very valuable and important matters. Their inscriptions may contain records of illustrious actions, the memory of which has long been lost; political registers of the mightiest empire in the universe; or religious mysteries, inscribed in characters, perhaps but little known, or not sufficiently investigated: nevertheless, we cannot help indulging the fond idea, that if our travellers were to pay a due attention to the exact copying of the inscriptions about that ancient city, and to consult the most intelligent inhabitants of the neighbourhood relative to their form and construction, and likewise their connection, something considerable might be done towards decyphering those remains of antiquity, which hitherto appear to have baffled the researches of modern investigators †.

Such

* See Ouseley's *Perf. Misc.* Introd. p. xvii. and chap. v. p. 97, 114, &c. and also an engraved delineation of the figures of Rustam and his mistress in Le Bruyn's *Travels*.

† To prove, in some sort, that our ideas relative to the decyphering of ancient inscriptions are not ill-founded, we shall just beg leave to advert to the Cufic inscription which was animadverted upon in the seventh volume of the *Archæologia*, under the title of "Observations on an ancient Pillar with an Inscription, supposed to be in the Cufic Language;" and which puzzled all the Arabic scholars, domestic and foreign. "There has fallen into my hands (says an intelligent writer in that invaluable Miscellany, *The Gentleman's Magazine*, for March, 1799,) a little essay on this inscription, by the learned Tychsen, provoked at the indirect insinuations of a foreign reviewer, that there was no person in the several universities of Germany capable of explaining

Such is the history of the Persian language we have collected from the labours of the gentlemen before mentioned, who made the Eastern tongues their peculiar study for many years; and there are a great number of arguments to shew that a knowledge of the Persian language should not be neglected by any whose avocations render it necessary for them to travel to the East; since without it they cannot acquit themselves to the Company in a just and proper

explaining the Cufic monuments. Without enquiring into the failure of those who attempted it in the *Archæologia*, or insisting on the decided preference given by the learned body of English Antiquaries to Mr. Bohun's translation, made up of mere fictions, Mr. Tychsen labours to guard incautious readers, little versed in these studies, from the imposing authority of the six great names, who have given as many interpretations of the six lines in question, very differently represented in copper and wood. Professor Hunt, of Oxford, could make out no more than the common Alkoranic sentence at the beginning, and the date. Professor Chappelow, of Cambridge, left every thing but the first line at guess. Mr. Bohun, as if to impose on the unlearned, or to conceal his own ignorance, first put the Cufic writing, which he did not understand, into Latin hieroglyphics, and then made out a wonderful meaning, and laboured hard, to no purpose, to reconcile his fiction with history. Mr. Costard, whom the *Reviewer* (*Gent. Mag.* Vol. LV. p. 465.) consults, saw farther, and more clearly. Casiri gave his sense of it. Pizzi, the Arabic professor at Madrid, explained only the first and last lines." But Mr. Tychsen gave a translation into Latin word for word; which version is preserved *Gent. Mag.* 1799, p. 188. This then being the case, surely we may not despair of seeing a translation of the ancient Persepolitan and other Eastern inscriptions. Sir W. Ouseley is of opinion (*Perf. Misc.* p. 2.) that, through the medium of the regular Niskhi hand-writing, we may trace the form of the upright Cufic, (the proper character of the ancient Arabs,) in the graceful flourishes of the Persian Taleek, and even in the uncouth combinations of the Shekesteih hand.

It may not be amiss if, since we have been speaking of ancient inscriptions, we refer the reader, who has leisure and inclination to pursue this path of science, to the following works on Oriental literature, viz. "*Davidis Millii disertat. de Fabul. Orient.*" p. 77. 4to, Leyden 1743. The Works of Hyde, Kämpfer, &c. The Travels of Herbert, Chardin, Le Bruyn, and Niebuhr. The "*Essai sur l'Histoire du Sabeïsme*," by the Baron de Bock, 4to, 1787, Halle; and 12mo, 1788, Metz. The Baron ascribes to the venerable ruins of Persepolis a degree of antiquity of more than 3000 years before the Christian æra, but he is of opinion, that "*leurs inscriptions dans une langue qu'on regarde comme perdue, peuvent mener aux découvertes et les plus nouvelles et les plus intéressantes.*" "*Quatuor Opuscula Antiquitates Orientales illustrantia.*" by the learned Swedish Professor Tychsen. 4to, Rostock, 1794. "*Memoires sur diverses Antiquités de la Perse*," by A. J. Silvestre de Sacy. *Vid. Perf. Misc.* pp. 2, 3.

manner,

manner, nor transact their business with any tolerable degree of satisfaction to themselves. This being the case, we shall mention a few particulars relative to the necessity of their acquiring a competent knowledge of it.

No negotiation of importance, whether for the purposes of friendship, alliance, or treaty, can be properly carried on by the servants belonging to the East India Company, without a moderate acquaintance with the rudiments of the Persian language. Indeed the want thereof has been frequently attended with fatal consequences, especially when native interpreters (some of whom from pecuniary motives, or from being in servitude, will betray any trust,) have been employed in our transactions with the princes of Hindoostan. This circumstance alone points out the absolute necessity of entrusting the execution of our important concerns to none other than European gentlemen. "Nothing can be more absurd and dangerous, says Mr. Davy, Persian secretary to Sir Robert Barker, than for the government in India to rely on the honour and integrity of natives for the transaction of weighty political matters." Hence the acquirement of the Persian tongue is requisite for all gentlemen who receive appointments to situations in the East, whether of a civil or of a military nature.

The Persian is considered as the polite language of the extensive country of Hindoostan, therefore the acquisition of it is of much greater consequence for all those who would keep company with the higher circles, as every person going out under the auspices of the East India Company are, more or less, obliged to do. And it is easy to prove, as Mr. Davy, with great propriety, observes, that if the Company's civil servants were generally acquainted with the Persian, they would find themselves enabled

enabled to fill every department in which they could possibly be placed, without the assistance of any medium whatever*.

If we take a view of the study of the Persian tongue in a commercial light, much may be advanced in its favour. In the western provinces of Hindoostan, particularly those which border on the empire of Iraun, the Persian is used in all mercantile transactions. If, then, this language were more attended to, as Mr. Davy continues, "hundreds of Sircars and Banians, who now eat up two-thirds of the merchants' profits, oppress the country under the name of English Gomaushtes, and brand the characters of their masters with infamy, might be discarded and turned adrift; or at least meet with such checks, as would, in a great measure, put a stop to their rogueries."

The study of the Persian language, is likewise by no means unworthy the attention of the Military, for this plain reason; because it is the best, and indeed the only road to a perfect acquaintance with the language of Hindoostan; without which, no officer, however great his military abilities, can be esteemed properly qualified to command a battalion of the native troops. The loss of more than one detachment from that very deficiency, has proved this beyond dispute. It may be added, that an officer on a detached command, must always have occasion to correspond, sometimes to negotiate, with the chief men of the districts and provinces,

* In the East gentlemen appointed to particular offices are often, through want of a knowledge of the Persian, compelled to take into their service a number of sircars or native clerks; to whom, on account of their own deficiency in the language, they are obliged to delegate a great part of their authority, to pay an implicit attention to their advice and opinions, and, what is infinitely more injurious, to receive, from their mouths, an account of the complaints and grievances of the subject, though the complaints are frequently levelled against those very agents, and the grievances alledged mostly originate from their knavery, avarice, and extortion.

where he may be, or through which he may have occasion to pass; and these negotiations, however trifling they may at first appear, have been frequently known to lead to matters of vast importance. This is another, and, I think, no bad reason, why an officer ought to be acquainted with the Persian and Hindoostanee languages.

Again: the advantages arising from a knowledge of the Persian to gentlemen in India have not, till within these few years, been perfectly understood. In fact, its general utility has not existed but from that period, when the Company found it necessary to place the entire administration of the provinces of Bengal and Bahar in the hands of their own proper servants. It is therefore reasonable to suppose, that a circumstance which did not immediately strike many of the ablest of their superior officers abroad, could not suddenly engage the attention of their administration at home. And hence we must account for the little encouragement hitherto given to the study of the Persian language. The mist, however, is now dispersing, and the Company, very wisely, desire persons appointed to situations in the East to cultivate an acquaintance with the Persian and Hindoostanee tongues, rightly judging, that by such acquirement their affairs would be likely to be better conducted, and their servants would be less liable to imposition.

And we cannot too much applaud the conduct of the present Governor General and the Council in the East, who, we are given to understand, liberally reward those gentlemen of their establishment who improve in the knowledge of the Eastern tongues. In order to render the study of the Persian and other native dialects more worthy the attention of their servants, the East India Company have established a college in the East, where every person unacquainted with those tongues at the time of their arrival in India will

will be compelled to pursue their studies, and this before they can hope for preferment *. This laudable exertion on the part of the Company, we repeat with satisfaction, has in some sort had the desired effect; for many gentlemen, going out to India as Writers or Cadets, have applied themselves to the study of it before they left the shores of Britain; and if this were attended to by every one before he went from England, we are conscious, he would have no cause to regret his having paid attention to it in his native land; for his advancement would be more rapid, and the pains he had taken would be amply repaid.

The very learned and excellent Professor White too, in the Preface to his edition of the Institutes of Timour, thus expresses himself on the utility of being acquainted with this branch of erudition: "The superiority which a knowledge of the Persian language confers on its possessors in our East India Settlements is allowed by all whose civil or military stations have obliged them to reside in those countries."

Indeed, were there no other reason, the remarkable simplicity of its construction, the exquisite beauty, and uncommon copiousness, observable in thousands of works in every branch of science, which the learned men of Persia have produced, would alone be a sufficient stimulus to cause many to endeavour to acquire a perfect knowledge of it, that they might have an opportunity of reading those works in their original tongue.

It is true, however, that there subsists, at present, some difficulty in procuring copies of Persian works, by far the greater part of them still remaining in MS. But even this difficulty is

* For a particular account of the college at Calcutta, see the Asiatic Annual Register, for 1800, p. 104, & seqq.

every day lessening ; and as gentlemen return from the East, the valuable MSS of that part of the globe, and the books printed in the Company's Settlements, are brought into our nation. Besides, by our late conquests in the Myfore, the valuable and extensive library of the late Tippoo Sultaun has fell into our hands, and is now depositing in a commodious apartment at the India House, where a librarian is appointed *. From this circumstance alone an immense number of MSS will now be placed in that depository, which we humbly hope will not be with-held from the service of any gentleman who may have leisure and inclination to pursue the study of Oriental literature.

The Persians have already been considered as peculiarly lively and animated in their various walks of literature, inasmuch that they have been called, "a people remarkable for a warmth of fancy, unknown to the inhabitants of colder climates." That such a race of men, whose tempers were habituated to vivacity, should sometimes have indulged themselves in composing extravagant romances or uninteresting fables, wherein imagination may obscure the taste, or cast a kind of veil over the eyes of mature judgement, is by no means to be considered as a matter of astonishment. But, to pass by the writers of romance and fable, hundreds of which are to be found in every nation famed for the polite

* Charles Wilkins, Esq. a gentleman as liberal in his opinions as he learned in the languages of the East. He is the first Sanscrit scholar in this country, and has gratified the curiosity of the public with a translation of the "Geeta," and likewise of the "Heetopades of Veeshnoo Sarma, in a Series of connected Fables," from that language. The very honourable testimony bore to this gentleman's abilities obliges us to mention, that he wrote the valuable catalogue, with observations, of the numerous collection of Sanscrit, Persian, Arabic, Hindoostanee, and Chinese Manuscripts, presented by Sir William and Lady Jones to the Royal Society ; which Catalogue is inserted in Sir W. Jones's Works, and to which we refer the reader.

arts, whoever shall make the Persian language his study, so as to be able to read the works of the more eminent authors in their native tongue, will never conceive the time mis-spent in attaining to a grammatical knowledge thereof. He will, in the شاه نامه "Shah nameh (The Book of Kings) of Firdousi, find an ample collection of heroic poems on the ancient history of Persia, which alone would repay all the trouble and expence he might have been at in acquiring the language*. In the دیوان حافظ "Dewaune Haufez," or "Odes of Haufez," he will meet with a glow of fancy, tempered with a delicacy of sentiment, and conveyed in an elegance of language, scarcely to be found in any other writer of ancient or modern date. His writings are justly esteemed in the East, as well as in the West, by every person of refined taste; a sufficient proof of which we may discover in the frequent quotations made from them by authors of the first celebrity even of our own country, particularly the elegant and learned Sir William Jones, the Rev. Mr. Hindley, &c. &c †. To these may be

* This highly and justly celebrated work consists of 60,000 distichs, or 120,000 lines. Vid. Richardson's Dictionary, vol. I. art. شاه نامه Shahnameh. Father Angelo, author of "Gazophylacium Linguae Persarum," who went a missionary to the East in 1663, says, p. 199, that the language of this work is considered, in Persia, as the idiom of their ancient kings and heroes; and that it is still spoken in the province of Shirvaun, near the Caspian Sea, by a people who live in tents. See also above, p. 10. A fine copy of the Shah Nameh was lately purchased by the Editor. There are several in this country. In the British Museum there is an excellent copy of it, decorated with ninety-one very beautiful miniature paintings, executed in the best style of Indian artists, as appears from their names marked in the pictures. From the number and excellence of these paintings, the MS. has been highly valued: among the different Asiatics who have in turn possessed it, and marked it with their names and seals, one has noticed that he paid for it the sum of seven hundred rupees, (about 70*l*.); and another, in a more recent hand, remarks that it cost him 1500 rupees, (about 150*l*.) Vide supra, p. 19.

† We cannot help availing ourselves of this opportunity to mention some particulars relative to our favourite poet Haufez, which did not occur to us at the time of writing the note beginning in p. 27 above, and ending in p. 33.

be added, *کلیات سعدی* Kulleeaut Sadee, "The whole Works of Sadee," upon moral subjects; which are, as Sir W. Jones expresses

We may here remark, says the Rev. Mr. Hindley, (what, indeed, has been frequently done by others), that there is no work in Persian literature more deserving the attention of the learned, than this work of Haufez. Independent of its literary beauties (which clearly place it, if not first, at least in the first rank amongst the most splendid compositions in that elegant language), it has the merit of illustrating, in a considerable degree, the manners, not only of a magnificent and intelligent people, at a period highly refined and polished, but of other great kingdoms and principalities of Asia. Princes, statesmen, warriors, poets, learned and venerable characters, of various courts and countries, are frequently alluded to throughout the poems; and next to Sadee and Furdoofee, we may rank our author as one of the most correct in style, and as one in whom we may expect to find some of the least corrupt remains of the pure and ancient Persian. The few Gazls hitherto printed and explained, have spoken sufficiently for themselves with the learned world, to raise an anxious wish for the publication of the whole series: and from the specimens already given of the Commentaries, we are authorized to conclude, that the untranslated part must contain much new and curious matter, interesting, no doubt, to the Oriental historian, philologist, and philosopher, since the best copies of the dewan are known to contain at least *five hundred sixty-nine* gazls, *fourteen* * only of which have been regularly published, with these elucidations.

Haufez himself, his Commentators, and other writers, are amply descriptive of the effect his poetry had in those times. So extravagant indeed was the general enthusiasm of those days, that national veneration seems to have carried its fondness for him into a wild and frantic superstition, as may be inferred from many wonderful narratives of serious appeals made to the supposed oracular and ominous influence of these compositions, both at and after his death †. An old anonymous Persian poet, preserved by Soodee, declares, that "the delicate suavity of these gazls is completely unparalleled in the productions of any poet whatever:" and in truth Haufez is but too often found, like Horace, trumpeting forth his own praise, and pluming himself on the universality of his fame, from the extensive celebrity of his works over the then known world.

We have abundant evidence of the operation of his poetry on succeeding ages, from a variety of sources, but particularly from the researches of grammarians, as will very fully appear on consulting Soodee's Introduction to his Paraphrase on the Dewan, where, with all the panyrical and enthusiastic phraseology of an admiring Musulmaun, he asserts, that the poetry of Haufez derived "its innate grace from having been bathed in the water of life, and that it equalled the virgins of Paradise in beauty;" and from the narratives of various travellers. Again, we are assured, on the authority of gentlemen belonging to the Honourable East India Company's service in Hindoostan, that, even at that distance from Sheerauz, the gay and

* In the "Specimen Poeseos Persicæ," the title of which truly classical work sets forth *sixteen* (*sexdecim*) gazls, yet the text only contains *fifteen*, and only *fourteen* are accompanied with Soodee's Commentary.

† See above pp. 31, 32.

presses it, " written with all the elegance of the Persian language." Likewise, the sublime and spirited works of Khaukaunee, Jaumee, Ahlee,

lively airs of their mirth-inspiring Persian are more frequently introduced in their musical festivities, than the compositions of any other poet, however celebrated, whether native or foreigner, Hindoo or Musulmaun, either of Bengal or Dekkhan.

The old tomb of Haufez is described by Kœmpfer, and the new one of fine white marble from Tauris, eight feet in height and four in breadth, since raised by Kerim Khaun, is described by Captain Francklin as shadowed by the poet's beloved cypresses; a fine copy of the works of Haufez is likewise continually placed there; and his portrait, seemingly about the age of thirty-six years, with a fresh rosy complexion, large whiskers, and habited in the old Persian dres, is yet preserved in the magnificent building called Hest Tun. Kœmpfer has only given us part of his epitaph; but the following is supplied from a more complete copy:

تاریخ خواجه حافظ
 هفت و نود و یک بحکم لم یزلی
 جهان فضل و هنر در جوار یافت
 یکانہ سعدی ثانی محمد حافظ
 ازین سراچہ فانی بیابغ جنت رفت
 چراغ اہل معنی خواجه حافظ
 کہ شمع معنی بود از نور تجلی
 چو در خاک مصلّا ساخت منزل
 بچو تاریخش از خاک مصلی

" In the year seven hundred ninety and one,
 A world of excellence and genius departed to the residence of mercy.
 The incomparable, second Sadee, Mohammed Haufez,
 Quitted this perishable region, and went to the garden of Paradise.
 Khojeh Haufez was the lamp of the learned;
 A luminary was he of a brilliant lustre:
 As Mofella was his chosen residence,
 Search in Mofella for the time of his decease."

In explanation of the last Persian verse, it may be necessary to add, that the single letters in the words **خاک** *Kbauk* and **مصلی** *Mofella*, when added together according to the numerical value

value

Ahlee, Anvaree, Nezzaumee, Katebee, and others. --- In history are The Garden of Purity, by Mirkhond; The History of the Life of Sultaun Akber, by Abu Fazl; The Ayeen Akbery, written by a society of learned men at the instigation of Sultaun Akber, and containing a history of the Indian empire, which work Sir W. Jones strongly recommended a translation of*; The History of

value of the Persian letters, are equivalent to the year of the Hejira 791, and of Christ 1340, the period of the death of Haufez: it may be thus represented:

خ	600
ا	1
ک	20
م	40
ص	90
ل	30
ی	10
	791

The difference of dates mentioned here and in p. 30 above, we shall not attempt to reconcile, but ardently wish that some gentleman possessed of the fact, would communicate it to the public. The engraved representation of our poet's tomb given by Kæmpfer, and a poorly executed one it is, is the only one extant that we know of. The venerable monuments, the beautiful buildings, and the ornamental structures of ill-fated Persia, unfortunately, as in the days of Sadee, remain a prey to the armies of contending chieftains, or the temporary and casual abode of rapine and faction; that wretched country in the words of the poet, being yet thick "entangled with tumult like the hair of an Ethiop." See that beautiful passage in the preface to the Gulistaun, (edit. Gentii, fol. p. 12. l. 15, &c.) where the moral sage mentions his reasons for quitting his native soil, and commencing traveller. See above, p. 25. and Mr. Hindley's Persian Lyrics, Introduction, p. 22.

* This work we are happy to find has been translated into English by that ingenious scholar Mr. Francis Gladwin, to whose memory a very considerable share of praise is due, for his unremitting endeavours to promote the study of the Persian language. Among other things he has favoured the Persian student with a large Grammar of that language entitled "The Persian Moonshie," a work replete with information: "A Compendious Vocabulary English and Persian," published in 1780; and since, by the same author, in 1797, a counter-part in Persian and English.

But

of Nader Shauh, by Mirza Mahadee; The Institutes of Timour (improperly called Tamerlane) originally written by Timour himself in the Mogul language, translated into Persian by Abu Talib Alhuffeini, and thence into English by Major Davy, an excellent edition of which has been presented to the world by the learned Professor White of Oxford*.— The “Bahar Daunush; or Garden of Knowledge; a Romance, by Einaut Oollah,” translated into elegant English by Capt. Jonathan Scott, in three volumes, crown 8vo. This work of Einaut Oollah is a most highly finished piece; and we cherish the fond idea of seeing the original given to the public by some Orientalist who has leisure to superintend the printing of the work. But operations of this nature should not be undertaken without a liberal subscription, since no private gentleman would chuse to risk the publication of a work, the sale of which might be precarious, and because he might not be reimbursed the expence incurred in conducting it through the press, for several years. Mr. Scott, in his address to the reader, says, Sir William

But to return to the Ayee Akbery: he informs us, in his preface, that “the emperor Jilaleddeen Mahommed Akber, the sixth in descent from Timour, was born at Amerkote in A. D. 1542; was proclaimed emperor in 1556, being then thirteen solar years and four months old; and he died at Agra in 1605, aged sixty-three years and one day, having reigned forty-nine years eight months and one day. His body lies interred in a magnificent mausoleum in the cemetery of Sekundra, near that city.— I have rather avoided rendering this Translation strictly literal, that I might not disgust the reader; but, at the same time, I have endeavoured, to the best of my abilities, to make the author speak in such a manner as I conceive he would have done had he written in English; never taking the liberty to obtrude any expression that is not to be found in the original, nor omitting any thing that can be deemed in the smallest degree essential in the grand design of the work. In the original, every regulation is introduced by a prolusion of fulsome and laboured praises of Akber, which to an English reader would be insufferable; and therefore I have generally suppressed them. I have also entirely omitted Fizee’s poem of about 600 couplets, in particular commendation of every person who at that time held even the smallest office at court; as from the insignificancy of the subject, it would have made but a poor figure in English prose.

* Extracts from this work, relative to the conduct and policy of Timour, are given in this volume.

Jones has justly observed, that prefatory introductions have been generally omitted by translators, though they always contain the richest stores of language, as Persian authors generally exert in them their utmost powers of rhetoric. The Orientalist who may have read the originals of the Preface and Introduction to the Bahar Danush, knows, that they are esteemed as models of composition, and very difficult to translate." We shall mention one more work of this nature, and that is "The Bakhtyar Nameh, or Story of Prince Bakhtyar and the Ten Viziers; in a Series of Persian Tales:" translated by Sir W. Ouseley, from a MS. in his own collection, which he has accompanied with the original text.--- Besides these there are innumerable works on Philosophy, Astronomy, Logic, Rhetoric, and other sciences; among which نگارستان جوینی Ne-garistaune Jouinee, the Gallery of Pictures, by Jouinee, a miscellaneous work upon moral subjects, in prose and verse, well calculated to furnish the student with an infinite variety of anecdotes and facts relative to the manners and customs of the East, and which he will perceive are most beautifully applied to the purpose of moral instruction; and هزار یک روز Huzaur yek roz, "The Tales of a thousand and one Days," deserve particular notice.

It would be unnecessary to say more on the works of the Persian writers, since enough has been mentioned to shew, that the language is neither barren nor uncouth. All that remains to be observed is, that the following pages were selected with a view to facilitate the acquirement of the Persian tongue, and to render less rugged the paths of Oriental literature.

ADDITIONS AND CORRECTIONS.

Add to the Note in p. 3. With regard to the ancient languages of Persia, we may likewise observe, with Sir W. Ouseley, Or. Coll. II. p. 311, that the chief value of Mr. Guise's collection consists in the numerous Zend and Pehlevi manuscripts, treating of the old religion and history of the Parsees, or disciples of the celebrated Zoroaster, many of which were purchased, at a very considerable expence, from the widow of Darab, who had been, in the study of those languages, the preceptor of M. Anquetil du Perron, at Surat; and some of the manuscripts are such as this inquisitive Frenchman found it either impossible or very difficult to procure. The principal of these were; 1. The Vendidad Sadè; a very large and finely written volume in folio; of which M. Anquetil du Perron has given a translation: See Zendavesta, vol. I. part. II.--2. Another large and finely written folio volume, containing the Vendidad Sadè, Izeschne Sadè, and Vispered Sadé, in Zend; written A. D. 1670.--3. Another volume containing the Vendidad Sadè, with a commentary in Pehlevi.---4. Another thick 4to volume, containing the above works in Zend, except the commentary in Pehlevi; together with the Vistaspee Iescht, in Pehlevi, Pazend.---5. A 4to volume, containing one of the ancient Parfi Ravayets, or traditions.---6. An octavo volume, containing the Sirouze, in Pehlevi; the Izeschne Karia, and Afrin Gahanbar.---7. An octavo volume, containing the Neaeschs Iescht, in Pehlevi and Sanscrit.---8. A volume, containing only a few words written in each page, which it appears, were to have been filled up with explanations. From the modern Persian

Persian title, Loghat Zend, it may be styled a Vocabulary of the Zend Language---9. A small volume, containing a vocabulary of Pehlevi and Zend ; also two treatises on the Pazend language, the Parfi Religion, and Astrology.---10. An octavo volume, containing the Daroun Sadè, in Zend, and in the Indian of Guzerat : this work is part of the Parfi liturgy.---11. An octavo MS. containing the Purshesh Pasokh, in Pehlevi.---12. The Minokhered, in Pehlevi and Sanscrit.---13. An octavo volume, containing the Vadjerguerd, or a collection of prayers which accompany certain ceremonies. The above works may be sufficient to prove, that neither the Zend nor the Pehlevi are entirely lost, as has been asserted ; but, on the contrary, if those writings were carefully perused, a great part, we apprehend, of both these languages, might be preserved. See also the extracts from Sir W. Jones's speech, pp. 38-47.

Page 4, line 24, dele of

Page 8, line 4. The oldest Persian poems which have come to my knowledge, says Sir W. Jones, are those of Furdoosee, &c.---and truly they are the most ancient Persian poems we remember to have met with ; but the *تاریخ کبیر* Tareekh Kubeer, by the celebrated Tabari, whom Mr. Ockley, in his History of the Saracens, properly styles, " the Livy of the Arabians, the very parent of their history," (vol. II. Introduction, p. xxiii.) is an older composition, and may be considered as a specimen of the purest and most ancient Persian, after the Pehlevi had ceased to be the prevailing dialect of Iraun. The original work, in Arabic, cannot any where be found complete ; but the Persian translation, which was made Anno Hegiræ 350, (A. D. 961,) has not only preserved the traditions recorded by Tabari, but contains much curious additional matter, especially on the subject of Persian history and antiquities, the

the religion of the fire-worshippers, &c. &c. This circumstance induced a learned Orientalist to regard the translation as more valuable than the original. (Vide D'Herbelot, Art. *THABARI*, *Tarikh al Thabari*.)

Tabari died A. Heg. 310, (A. D. 922;) the translation was made, as above said, A. H. 350, (A. D. 961;) and Furdoosee, whose *Shah Nameh* was generally esteemed the most ancient composition in the reformed language of Persia, died A. H. 411, (A. D. 1020, --- or 1021, as mentioned above, p. 16;) so that the translation of Tabari's Chronicle must be allowed to precede, in point of antiquity, the admirable heroic poem of the Persian Homer. (Vide *Orient. Coll.* vol. III. p. 155.) An extract from this Chronicle will be given in a future part of this work.

Page 16, line 6, for is read as

Page 24, Note, line 21, for severa read several

Page 26, Note, line 3, for arraged read arranged

Page 33, line 2, for Persian read Persia

Page 34, line 3, for not read nor

Page 36, line 3, read with the object

Page 48, line ult. read observed

Page 50, line 3. In Persia, India, &c.---That the roofs of the houses in the Eastern nations were made flat, with a platform of plaster, and a battlement or balustrade to guard against accidents, in every early times, is evident from the Hebrew Scriptures. Thus, in Deut. xxii. 8. it is said, "When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thy house, if any man fall from thence." The Asiatics used these roofs for various purposes: Rahab concealed the two spies which were sent from Shittim, among the flakes of flax,

flax, which she had laid to dry upon the roof of her house. See Joshua, chap. ii. It was upon these roofs too, that the Asiatics enjoyed the cool of the evening; for it is mentioned, 2 Sam. xi. 2. that "it came to pass in an evening-tide, that David arose from off his bed, and walked upon the roof of the king's house," &c. Here also they performed their devotions. See Isa. xv. 3. Zeph. i. 5. Acts x. 9. In the feast of tabernacles they made booths on the roofs of their houses. See Neh. viii. 16.

Page 51. Genealogy has consequently long being cultivated with singular attention. --Add the following Note on this passage: That this has been the practice of the Eastern nations, from the earliest ages, the sacred writings of the Old Testament afford many and abundant proofs: but there is no necessity to particularize them in this place since every person, who is at all acquainted with its contents, must be fully satisfied on this head. It is likewise remarked by Godwin, that "the whole body of Israel, or the Hebrew nation was divided into twelve tribes, and that public records were kept, wherein every one's genealogy was registered, to manifest to what particular tribe he belonged."

Page 52, line 13, read the great

Page 60, line 21, for tabel read fable

THE
FLOWERS
OF
PERSIAN LITERATURE.

DESCRIPTION OF THE GARDEN OF IRIM.

Translated from *توفت المجالس* Tohfet al Mujalis, by
JONATHAN SCOTT, Esq.

آورده اند که چون شداد که
پادشاه یمن بود اوصاف بهشت
شنید گفت مرا به بهشت
احتیاج نیست من خود بهشتی
سازم که کسی مثل آن ندیده
باشد پس عمال خود را فرمود که
مکانی قابل بنا جنیتی پیدا کنند
ایشان بتفحص هر سو شتافتند
تا مکانی خوشهوا و مرتفع در
حوالی شام یافتند پس صد
امیر را از ندیمان خود متعین فرمود
که استادان و هنروران از هر دیار
و کشور آوردند و ملوک هند و

THEY have related, that when Shuddaud, who was Sovereign of Yemen, heard the description of Paradise, he said, "To me for Paradise there is no necessity; I, myself, will make a Paradise of which any man the like cannot have beheld." Then he commanded his officers that they should explore a spot for forming a garden. They in search to every quarter hastened, until a spot of pleasant air, and elevated in the borders of Syria they found. Then an hundred chiefs of his courtiers he appointed, that they might bring masters and skilful persons from every country and kingdom.

Also

روم و شهریاران هرموز و غیره را
فرمان داد که زر و سیم
و در و کوهر آنچه در دیار ایشان
یافت میشد ارسال کردند
انگاه شروع در بنا کرد خشتی
از زر و سرخ و خشتی از سیم
سفید بکار گذاشتند و در فرجهای
و مفصلهای انهای در و کوهر
نصب نمودند گویند هر روز چهل
قطار شتر پر بار زر و سیم و
در و کوهر صرف میشد

سرای بستانی طرح کردند مشتمل
بر هزار کوشک و دیوار و ستف
همه از خشت زرین و سیمین و بر دور
ان دو هزار غرفه و هزار رواق و
ایوان بود و تمام دیدار بدر و
لعل و فیروزه و زبرجد و غیره
جواهر مرصع کردند پیش هر یکی
از غرفهای درختان طلا و نقره
افراخته بر کهای ان از زبرجد
ساختند و بجای بار خوشهای
مروارید اوینخته و بر زمین مثل
ریک مشک و عنبر و زعفران
ریخته ما بین دو درخت سیمین

Also the monarchs of Hind and Greece, and the sovereigns of Ormuz, &c. he commanded, that of gold and silver, and pearls, and precious stones, whatever in their countries was found, they should send. At length he began on the structure. A brick of red gold, and a brick of white silver, they layed alternately, and in the joinings and divisions of them fixed pearls, and precious stones. They say, daily, forty kittar of camels, fully laden with gold, and silver, and pearls, and precious stones, were made use of.

They erected a country palace, containing a thousand courts, and the walls and roofs all of gold and silver bricks, and round them two thousand rooms and one thousand vestibules were. Also all the walls they set with pearls, rubies, emeralds, amethysts, and other gems. Before each room, having set up trees of gold and silver, they made the leaves of amethysts. In the place of fruit, clusters of pearls having hung; and on the ground, like sand, musk, amber, and saffron having strewed; between two trees of silver and gold they planted a fruit tree, that to amuse, and

و زرین درخت میوه کاشته
بودند که ان از برای تفرج
کردن و این از جهت خوردن
القصه بعد پانصد سال با تمام
رسید انرا گلستان ارم نام
کردند و شداد کفر نهاد را از
انجام ان اغلام نمودند شداد با
عظمت و شوکت تمام از
دارالملک خود با خیل و حشم
بشوق لقان نهضت نمود چون
متصل آن رسید دویست هزار غلام
امراد را که از دمشق با خود
برده بود چهار فرق ساخت و در چهار
میدان که در خارج باغ مهیا نموده
بودند متیعن کرد

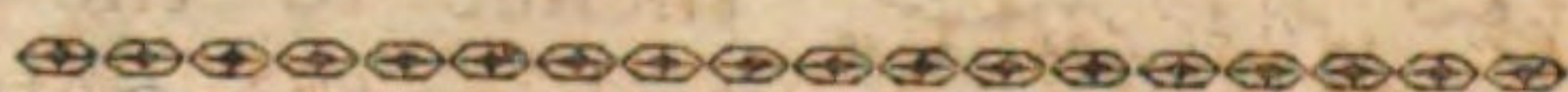
خود با خواص سوار متوجه
گلستان گردید چون اسپ را خواست
که جولان دهد شخصی بانکی
عظیم برزد چنانچه شداد به خود
لرزید چون نظر کرد دید شخصیرا
در کمال بهبت و صلابت و گفت
تو کیستی گفت مالک الموت
ام و آمده ام که جان پلید ترا قبض
کنم شداد گفت چندان مهلت

and this to be eaten. In short, after five hundred years, it arrived at its completion. This they styled the rose-garden of Irim, and informed the infidel-minded Shuddaud of its completion. Shuddaud, in the utmost pomp and splendour, with his attendants and forces, marched from his capital, with desire to view it. When he arrived near it, he detached two hundred thousand youthful slaves, whom he had brought with him from Damascus, in four divisions, and stationed them on four spaces, which they had prepared without the garden.

He, himself, with his courtiers, mounted, proceeded towards the garden. As he was intending to gallop his horse, some one uttered a great cry, so that Shuddaud trembled within himself. When he looked up, he beheld a person of great fierceness and majestic figure, and said, "Who art thou?" "I am," answered he, "the angel of death, and am come that I may seize thy impure soul." Shuddaud exclaimed, "So much leisure give me, that

ده که به بهشت درایم مالک الموت
گفت فرمان نیست شداد از
ترس او خواست که از اسپ
فروداید یکپای در رکاب ویکررا
مینخواست که بر زمین نهد که قابض
ارواح جان ناپاک ان شقی
اقبض نمود و بر زمین مرده افتاد و
صاعقه پیدا شد که غلامان را با آنچه
در میدان بود سوخته خاک برابر
کرد و آن گلستان از نظر مردم غایب
شد

that I may enter my Paradise." The angel of death replied, "It is not my order." Shuddaud, from fear of him, endeavoured that he might descend from his horse. One foot in the stirrup, the other he attempted, that he might place on the ground; when the seizer of souls took away the unclean spirit of that guilty wretch, and he fell dead on the earth. Lightnings came forth; which having burnt the slaves, with whatever was upon the plain, reduced them to dust; and that rose-garden became hidden from the sight of man.



Geographical Extracts from نزهت القلوب Nozhat
al Coloub, by حمداله المستوفی القزوینی Hamdallah al
Mestoufi, a Native of Cazvin.

Translated by Sir WILLIAM OUSELEY, LL. D.

**** In the totals of the following calculations the reader will observe some disagreement, but they are according to the MS.*

شاه راه جنوبی می سلطانیه الی بهدان
از سلطانیه تا دیه بخش پنجم
فرسگ از و تا رباط اتابک محمد بن
المنزکر چهار فرسنگ از و تا دیه کرکهر

The great southern road from Sultanieh to Hamadan.

FROM Sultanieh to the village of Iahefheh, 5 farfangs. From thence to the caravanera or inn, erected by Atabek Mohammed ben Almoziker, 4 farfangs. From hence

بوالایت همدان چهار فرسگ از و تا
 دیه صباحی همدان پنج فرسگ از و
 تا همدان شش فرسگ جمله باشد
 از سلطیه تا همدان سی فرسگ

ثم من همدان الي قصر شیرین

از همدان تا شهر اسداباد هفت
 فرسگ کریوه کوه الوند درین راه
 است از و تا دیه کنکر اول کردستان
 شش فرسگ از و تا شهر چمجهال
 چهار فرسگ از و تا دیه کرمان
 شان شش فرسگ از و تا صف
 شبدر که صورت خسرو شیرین در
 آن جا بر سنگ تراشیده در دست
 راست بیک فرسنگ پیش مرحله
 ایست و دو چشمه آب که اسیان
 کردند از زیر صف شبدر پروان
 می آید و از کرمان تا چکارش شش
 فرسگ و از و تا دیه حیار گاوآن
 پنج فرسگ از و تا دیه کرید و
 خرشان شش فرسگ و از و تا
 شهر حلوان که اول عراق
 عربیست تا قصر شیرین پنج
 فرسنگ و از این جا جدا میشود از

thence to the village of Gurgaher' in the district of Hamadan, 4 farfangs. From thence to the village of Subahi, also belonging to the district of Hamadan, 5 farfangs. From thence to Hamadan, 6 farfangs. Total from Sultanieh to Hamadan 30 farfangs.

Then from Hamadan to the Kefri Shireen, or palace of Shireen.

From Hamadan to the town of Afadabad, 7 farfangs. (In this road begins the ascent of the mountain of Alvend.) From thence to the village of Kongour, the first place of Curdestan, 6 farfangs. From thence to the town of Chemjemal, 4 farfangs. From thence to the town of Kirman Shahan, 6 farfangs. From thence to the Sofa of Shebdiz (where the statues of Khosru and Shireen are carved in stone, at a farfang's distance on the right hand, and two springs of water, which turn mills, flow from beneath the Sofa of Shebdiz), one farfang. From Kirman Shahan to Chekareh, 6 farfangs. From thence to the village of Heyar Kavan, 5 farfangs. From thence to the villages of Gireed and Kherfhan, 6 farfangs. From thence to the city of Hulwan, which is the first of the province of Arabian Irak, to the Kefri Shireen, 5 farfangs. Here we turn off from Hamadan to the Kefri Shireen by the road of Baghdad, as far as the city Kha-fekein

همدان تا قصر شیرین برآه بغداد تا
 شهر خاقین پنج فرسنگ و از و تا
 رباط حلوان که سلطان ملک شاه
 سلجوقی ساخت پنج فرسنگ
 از و تا هروسه پنج فرسنگ شهر
 امان بدست راست بدو فرسنگ
 مرحله ایست تا شهر یعقوبما هفت
 فرسنگ جمله باشد از قصر شیرین
 تا بغداد سی فرسنگ و از همدان
 هشتاد و هشت فرسنگ و از سلطانیه
 صد و هزده فرسنگ

تم من بغداد الی النجف
 از بغداد تا دیه صرصر ده فرسنگ
 از و تا دیه خواشه هفت فرسنگ از
 و تا شط الفیل هفت فرسنگ شهر
 بابل بردست راست بر نیم فرسنگ
 این مرحله بر کنار فراتست از شط
 الفیل تا شهر حله دو فرسنگ از
 و تا شهر کوفه هفت فرسنگ و بوس
 که مقام نمروود بوده و ابراهیم خلیل
 الله را آنجا به آتش انداخته در دست
 چپ بیک فرسنگ این طریقست
 و از کوفه تا مشهد امیر المومنین علی
 علیه السلام که سریان نجف

fekein, 5 farsangs. From thence to the caravanfara of Hulwalan, which was erected by Sultan Malek Shah, of the Seljukian family, 5 farsangs. From thence to Heruseh, 5 farsangs. The town of Sheheraman is on the right hand at a distance of two farsangs. To the town of Iacouma, 7 farsangs. The total, from Kefri Shireen to Baghdad, 30 farsangs. And from Hamadan, 88 farsangs. And from Sultanieh, 180 farsangs.

Then from Baghdad to Nejef.

From Baghdad to the village of Serfer, 10 farsangs. From thence to the village of Khouasheh, 7 farsangs. From thence to the Shatt al fil (elephant's bank), 7 farsangs. The city of Babylon is on the right hand, at the distance of half a farsang, this journey is along the bank of the river Euphrates. From Shatt al fil to the town of Hilleh, 2 farsangs. From thence to the city of Cufa, 7 farsangs. Bous, which was the residence of Nimrod, and the place where Abraham (furnamed the friend of God) was cast into the fire, is on the left hand of this road, distant 1 farsang. From Cufa to Meshid, or burial place of the Faithful, Ali, on whom be the peace

است دو فرسنگ جمله باشد از
 بغداد تا مشهد نجف بیست و شش
 فرسنگ و از همدان صد و چهارده
 فرسنگ و از سلطانیه صد و چهل و
 چهار فرسنگ

من نیشاپور الی سرخس
 از نیشاپور تا دیه باد هفت
 فرسنگ راه هری از ان جا بدست
 راست جدا میشود و از و تا دیه
 خاکستری پنج فرسنگ از و تا رباط
 بیست سه فرسنگ از و تا رباط
 ابکینه هفت فرسنگ و درین دو
 عقبه است هر یکی نیم فرسنگ از
 و تا شهر سرخس شش فرسنگ
 جمله باشد از نیشاپور تا سرخس چهل
 و یک فرسنگ

من مرو الی خوارزم
 از مرو تا دیه سقری پنج فرسنگ
 از و تا ابدان کنج ده فرسنگ از
 و تا رباط سوران هشت فرسنگ از
 و تا چاه خاک پنج فرسنگ از و
 تا چاه صاحبی هفت فرسنگ از و تا
 چاه مردن هفت فرسنگ از و تا
 رباط شاکرد هفت فرسنگ درین

peace of God, which place is styled
 Nejef, 2 farfangs. Total from
 Baghdad to Meshid Nejef, 26 far-
 fangs. And from Hamadan, 114
 farfangs. And from Sultanieh,
 144 farfangs.

The road from Nishapour to
 Sarkhesh.

From Nishapour to the village
 of Bad, 7 farfangs. (Here the
 road to Heri turns off on the right
 hand.) From Bad to the village
 of Hhakestery, 5 farfangs. From
 thence to Rebat (a caravanfera),
 23 farfangs. From thence to the
 Rebat of Abkeineh, 7 farfangs.
 (Here are two steep declivities, of
 half a farfang each.) From thence
 to the town of Sarkhesh, 6 far-
 fangs. Total from Nishapour to
 Sarkhesh, 41 farfangs.

From Meru to Khoarezm.

From Meru to the village of
 Sakkery, 5 farfangs. From thence
 to Abdan Kunge, 10 farfangs.
 From thence to the Rebat of Su-
 ran, 8 farfangs. From thence to
 the Chah Khak, 5 farfangs. From
 thence to the Chah Sahebi, 7 far-
 fangs. From thence to the Chah
 Murden, 7 farfangs. From thence
 to the Rebat Shagird, 7 farfangs.

مرحله بمقدار دو هزار گام ریک
روانسرف از و تا سکا باد هفت فرسنگ
از و تا رباط طاهری شش فرسنگ
از و تا رباط پودنه پنج فرسنگ از
و تا شهر درخان از توابع خوارزم
نه فرسنگ از و تا شهر خوربند هفت
فرسنگ و از و تا رباط دهان شیر
پنج فرسنگ درین مواضع دو کوه
تنک بهم آمده آب جیحون بدان
بسیاری از ان میان میگذرد از و
تا تدنور چهار فرسنگ از و تا شهر
هزار اسپ ده فرسنگ از و تا دیه
زرون نه فرسنگ از و تا راحمسن
هفت فرسنگ از و تا اندر سال شش
فرسنگ از و تا شهر پوران دو
فرسنگ از و تا شهر ارکنج که دار
الملک خوارزم است شش
فرسنگ جمله باشد از مرو تا خوارزم
برین راه صد و بیست و چهار فرسنگ

من سرخس بطریق بلخ الی
جیحون اقصى الایران

از سرخس تا رباط جعفری نه
فرسنگ از و تا میل عمری هفت

(Of this stage about 2000 yards or paces are over barren sand.) From thence to Sekabad, 7 farfangs. From thence to the Rebat Tahery, 6 farfangs. From thence to the Rebat Poudneh, 5 farfangs. From thence to the town of Durghan, belonging to the province of Khoarezm, 9 farfangs. From thence to the town of Khurbend, 7 farfangs. From thence to the Rebat Dehani Sheer, 5 farfangs. (Near this are two hills separated by a narrow pass through which the river Jihoun rapidly flows.) From thence to Tednour, 4 farfangs. From thence to the town of Hezarsap, 10 farfangs. From thence to the village of Zaroun, 9 farfangs. From thence to Rahemfin, 7 farfangs. From thence to Anderfal, 6 farfangs. From thence to the town of Pouran, 2 farfangs. From thence to the city of Arkenge (which is the capital of the province of Khoarezm), 6 farfangs. Total from Meru to Khoarezm by this road, 124 farfangs.

From Sarkhes, by the way of Balkh, to the river Jihoun, the boundary of Iran.

From Sarkhes to the Rebat Jafferī, 9 farfangs. From thence to Meil-

فرسنگ و از و تا رباط نویعمی هفت
 فرسنگ از و تا اسپ شور پنج
 فرسنگ تا این مرحله بیابان و
 ریکست و آب روان ندارد از آب
 نشد تا درهند دو فرسنگ از و تا
 شهر مرور و سی و پنج فرسنگ و
 از نیشاپور هفتاد و شش فرسنگ و از
 دامغان صد و پنجاه و دو فرسنگ و
 از دراین دویست شش فرسنگ و
 از سلطانیه دویست و شصت دو
 فرسنگ و از شهر مرور تا رباط
 سلطان هفت فرسنگ از و تا دیه
 کوه چایاد پنج فرسنگ شهر طالقان
 بر دست راست بر شش فرسنگی
 این مرحله است از کوه چایاد تا
 آب کرم هفت فرسنگ از و تا
 کبوترخانه پنج فرسنگ از و تا مسجد
 رازان هفت فرسنگ شهر فاریاب
 بدست راست بر دو فرسنگ این
 مرحله است از آستانه تا رباط کف
 شش فرسنگ از و تا شهر شیرقان
 نه فرسنگ از آستانه تا شیرقان آب
 روانیست از شیرقان تا دیه اسلباران
 دو فرسنگ و از و تا رباط علوی نه
 فرسنگ از و تا دستگیر یک فرسنگ

Meil-Omry, 7 farfangs. From
 thence to the Rebat Nuyami, 7
 farfangs. From thence to Asp-i-
 Shùr, 5 farfangs. Thus far the
 journey is through a sandy desert,
 without running water ; there is
 not any water until you come to
 Derhend, at the distance of 2 far-
 fangs. From thence to the town
 of Merurud, 35 farfangs. From
 Nishapour, 76 farfangs ; from
 Damgan, 152 farfangs ; from De-
 rabein, 206 farfangs ; and from
 Sultanieh, 262 farfangs. From
 the town of Merurud to the Rebat
 i Sultàn, 7 farfangs. From thence
 to the village of Kuhchayad, 5
 farfangs. (The town of Talecan
 is on the right hand, at the distance
 of 6 farfangs. From Kuhchayad to
 Aub-i-gurm, 7 farfangs. From
 thence to Kubuter Khaneh (the
 pigeon house), 5 farfangs. From
 thence to Mesjed Razan, 7 far-
 fangs. (The city of Fariab is on
 the right, at the distance of 2 far-
 fangs.) From Aftaunch to the
 Rebat-i-Kuff, 6 farfangs. From
 thence to the town of Shircan, 9
 farfangs. (There is a running
 stream from Aftaunch to Shircan.)
 From Shircan to the village of
 Afilbaràn, 2 farfangs. From
 thence

از و تا دیه پاره نزدیک پل خرخان
 پنج فرسنگ از و تا شهر بلخ دو
 فرسنگ جمله باشد از مرورود تا
 بلخ هشتاد و دو فرسنگ و از سرخس
 صد و هفت فرسنگ و از نیشاپور
 صد و چهل و هشت فرسنگ و از
 دامغان دویست و بیست و پنج
 فرسنگ و از رواین دویست و
 هشتاد و هشت فرسنگ و از سلطانیه
 سیصد و سی و چهار فرسنگ و از
 بلخ تا سیاه کوه شش فرسنگ از
 و تا جیحون شش فرسنگ جمله
 باشد از بلخ تا جیحون دوازده
 فرسنگ و از مرورود هشتاد و چهار
 فرسنگ و از سرخس صد و نوزده
 فرسنگ و از نیشاپور بدین راه صد
 و شصت فرسنگ و از دامغان
 دویست و سی و شش فرسنگ و از
 رواین دویست و نود فرسنگ و از
 سلطانیه تا جیحون سیصد و چهل
 و شش فرسنگ

thence to the Rebat Aloui, 9 far-
 fangs. From thence to Destgir,
 one farfang. From thence to the
 village of Paureh, near the bridge
 Pul-i-Herkhan, 5 farfangs. From
 thence to the city of Balkh, 2 far-
 fangs. Total from Merurud to
 Balkh, 72 farfangs. Total from
 Sarkhes, 107 farfangs. Total from
 Nishapour, 148 farfangs. Total
 from Damgan, 225 farfangs. To-
 tal from Derabein (Ruayin), 288
 Total from Sultanieh, 334 far-
 fangs. From Balkh to Siah Kouh
 (or the Black Mountain), 6 far-
 fangs. From thence to the river
 Jihoun, 6 farfangs. Total from
 Balkh to the Jihoun, 12 farfangs.
 Total from Merurud, 84 farfangs.
 Total from Sarkhes, 119 farfangs.
 Total from Nishapour (by this
 road), 160 farfangs. Total from
 Damgan, 236 farfangs. Total
 from Ruayin, 290 farfangs. To-
 tal from Sultanieh to the banks of
 the Jihoun, 346 farfangs.

*** A farfang is a Persian measure of length, containing about four
 English miles. By Xenophon it is called παρασάγγα parasanga.

Extracts from the Travels and Memoirs of Sheikh Mohammed Ali Hozein.

Translated by Sir W. OUSELEY, LL. D.

در آمدن به بندر عباسی و عزم سفر
حجاز

بکشتی در آدم هوای دریا و
اوضاع کشتی مزاج مرا مختل
ساخت و زنجی سخت کشیدم و
پس از چند روز باران و طوفانی
عظیم شد مردم کشتی طمع از حیات
بریدند حق تعالی نجات داد و بعد
از مشقت و صعوبت بسیار یکی از
سواجل عمان رسیدیم عمانیان که
اکثر خوارج و قطاع الطريق بحرنه
کشتی بگرفتند و اموال بغارت
بردند و مردم را در آن صحرا گذاشتند
و برفتند

ورود بمسقط و از آنجا به بحرین

پس از چند روز بمسقط تمام
بمسکت که بمسقط مشهور و از
شهرهای ایشان است رسیدم
و مدت یک ماه توقف کردم که

Arrived at Bender-Abbassi, and the
undertaking of a journey to
Hejaz.

I WENT on board a ship; the
smell of the sea and motion of the
vessel affected me with extreme
sickness, and I suffered much un-
easiness: and after some days came
on heavy rains and a great tem-
pest; the people of the ship had
not any hopes of preserving their
lives, but the Almighty granted us
his protection, and saved us. Af-
ter many difficulties and distresses,
we reached one of the shores of
Omman. The Ommanians, who
are for the greater part heretics
and pirates, seized the ship, plun-
dered it of all that was valuable,
drove the crew into the desert, and
went away.

The Journey to Muscat, and from
that to Bahrein.

Then, after some days, with
considerable fatigue and pain, I
reached Muscat, (مسکت also writ-
ten مسقط) which is one of the
towns of those Ommanians; and
there

اندک آسودگی حاصل آمد و در آن
سال موسم سفر حجاز نهادم حرم
مراجعت کردم و ناچار بکشتی سوار
شده بجزیره بحرین آمدم

کنند آنجا اهل ایمان و صلحا
میباشند و علوم عربیت و فقه و
حدیث فی الجمله رواجی دارد از
علماء و اعیان آنجا بود شیخ
محمد شیخ الاسلام با من الفتی
تمام بهمرسانید و بالتماس او قریب
یکماه توقف کردم

طول آن جزیره بتخمین ده
فرسنگ و عرضش چهار فرسنگ
است و همه نخلستان و معمور است
و اگر مردم بسیار و انهار خوشکوار
دارد اما هوایش بغایت گرم و
بسبب احاطه دریا ناموافق است

وصول به بندر گنگ

پس بکشتی در آمده به بندر
معوره گنگ که بهترین سواحل
فارس است رسیدم و از آنجا
تازم سردسیر آب فارس شدم
و در آن سفر کمتر ناحیه از
مملکت مانده باشد که ندیده باشم

there I stayed one month in order to recover myself a little. The proper season of that year for making the pilgrimage to Mecca being past, I prepared with a heavy heart for my return; and, again embarking in a vessel, arrived at the island of Bahrein.

The inhabitants of that place are persons of probity and of knowledge, intelligent in the pure Arabic, learned in religion and law, and well versed in the holy traditions. Among their ancient and learned men was the Sheikh al Islam Mohammed, with whom I formed a friendly intimacy, and at his request protracted my stay there almost one month.

Of this island the length is, as nearly as can be computed, ten farsangs, and the breadth four. It is all highly cultivated and planted with palm trees, in general well inhabited, and watered with pleasant streams; but the air is exceedingly warm, and it is inconvenient from being surrounded by the sea.

Arrival at Bender Gong.

I then proceeded in a vessel to the pleasant port called Bender Gong, which is the best of the coasts of Fars; and thence I undertook a journey through the cool and watered districts of Fars; and in the course of this tour, there were very few places of the province which I did not visit.

Return

معاودت بشیراز

پس بشیراز آمدم و خاطر بدان
 متعلق شده بود که ترک
 معاشرت خلق و سکني در معمورها
 کرده در یکی از جبال که پناهی
 و آبی داشته باشد انزوا کنیم و
 با آنچه رزاق حقیقی مقدر ساخته
 باشد قناعت کنم و یک پاره
 دل از الفت خلق و اوضاع
 روزگار متنفر و منترجر میشده
 بوده احوال دنیا را با طبع خود
 ملایم نمیافتم و هر جا می شنیدم
 که در کوهی و غاری و چشمه و
 چند درختی هست دیدن آن
 رغبت میکردم و عزم مقام در آن
 مکان مینمودم آشنایان و پیوستگان
 مانع می آمدند و الفت والدین
 و افراط محبت ایشان نیز مانعی
 قوی بود و در شیراز بودم
 که یکی از مراسلات والد مرحوم
 رسید در عنوان آن این رباعی
 نوشته بود

Return to Shiraz.

After that I went to Shiraz, and here my mind became fixed upon a favourite object, that I might withdraw from the world and the society of man, and retire to one of the mountains, where I could find shelter and water, and lead in peace a solitary life, content with whatsoever Heaven should dispense, averse from the society of men in general, and disgusted with the worldly state of things. And every where I heard that there were fit places for such retirement; in hills where there were caves, and fountains, and some trees. These places my curiosity led me to visit, and I was preparing to put in execution my design of settling in one of them, but my neighbours and relations opposed my inclination, and the love of my family, and the friendship of my near kinsmen, had a great effect in preventing me. And I was at Shiraz, when a letter arrived from my late father, of happy memory, on the superscription of which was written this tetraſtich.

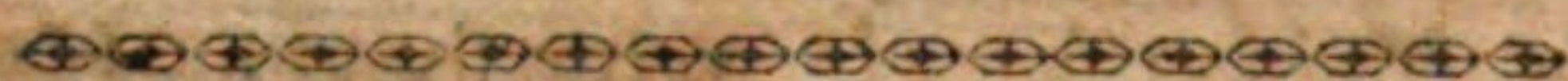
Tetraſtich.

رباعي

در دل ز فراق خستکیها دارم
در کار ز چرخ بستکیها دارم
با این همه غم تو نیز پیمان وفا
مشکن که جز این شکستگیها دارم

Tetraſtich.

In my heart, from thy abſence, I
ſuffer many pangs :
In my worldly affairs, from the
diſpenſations of fortune, I ſuffer
many embarraſſments :---
With all theſe, there is affliction
on thy account---
Break not, then, thy promiſe, for
I have already a ſufficient ſhare
of ſorrow.



Geographical Account of Zinj or Ethiopia, from اقليم هفت or, The Seven Climates.

Translated by Sir WILLIAM OUSELEY, LL. D.

بلاد الزنج ولایتی وسیع
است شمالی آن انصار مملکت
یمن است و جنوبش بیابانهای
باسکون و شرقیش ولایت نوبه و
غربیش مملکت حبشه و مردم آن
دیار هرگز غمگین نباشند چنانچه
شیخ ابو سعید ابو النخیر اظهاری
بدان نموده میگوید

بیت

بیغم دل کیست تا بدان عالم
بیغم دل ز نکیان شوریده مست

ZINJ, or Ethiopia, is an extensive region, chiefly bordered on the north by Yemen or Arabia, on the south by the inhabited deserts, on the east by the land of Nubia, and on the west by Habsheh or Abyssinia. The inhabitants of this country (Zinj) are never afflicted with sadness or melancholy ; on this subject, the Sheikh Abu-al-Kheir-Azhari has the following distich :

“ Who is the man without care or sorrow ? (tell) that I may rub my hand to him.

“ (Behold) the Zinjians, without care or sorrow, frolicsome with tipſiness and mirth.”

The

و حکما سبب فرح آنجماعه ترا
از ظهور کوکب سهیل یافته اند
که آن هر شب به ایشان طلوع
میکند و جمیع زنجیان از زنج ولد
کوش ابن کنعان بن حام بوجود
آمده اند و آنجماعه ترا سباع الانس
خوانند چه هرگاه بر دشمن خود ظفر یابند
گوشتش را بخورند و همچنین اگر
از پادشاه خود برنجند او را بکشند
و بخورند و با آنکه طلا در آن
دیار بسیار است زیور و حلی
خود از آهن سازند و گویند
هر که آهن باخود دارد شیطان
بروی دست نیابد و شجاعتش
افزون شود و گاو آن دیار با
اسب تازی در کار زار برابری
کند و غذای خود پیشتر از گوشت
پیل و زرافه سازند گویند در آن
ولایه درختی است که اوراق آنرا
هرگاه در آب اندازند و فیلان از
آن آب بیاشامند چنان مست
شوند که بسهوله آنها را صید کنند

The philosophers have discovered that the cause of this cheerfulness proceeds from the influence of the star Soheil or Canopus, which rises over them every night. All the Zinjians are descended from Zinj, the son of Cush, the son of Canaan, the son of Ham; and they are called "the beasts of human prey," or the devourers of men; because, that whenever they overcome an enemy they eat his flesh, and also, that when disgusted with, or exasperated against, their king, they put him to death, and devour him. As gold abounds in this country, they make their ornaments and trinkets of iron; and they say, that over all those who carry iron about them, the devil shall not have any power, and that it will augment their valour. For the purposes of war they value oxen as highly as Arabian horses. Their diet chiefly consists of the flesh of elephants and ziraffahs, (camelopards*). It is said, that in this country, there is a certain tree, of which, if the leaves be thrown into water, and if elephants drink of that water, they become so intoxicated as to be taken with facility.

* The camelopard, called in Arabic ziraffah, is stiled by the Persians shutur gau pulunk, as resembling in many respects those three animals, the camel (shutur), the ox (gau), and the leopard or tiger (pulunk).

Anecdote of Yacoub ben Leith, from the
 نگارستان علی بن طیفور ^{بسطمی} Negaristan of
 Ali ben Taifour Bustami.

Translated by Sir WILLIAM OUSELEY, LL. D.

* * * *The Dynasty of Persian Princes, styled Soffarians or Soffarides, was founded by Yacoub the son of Leith, who raised himself from the humble station of a copper-smith to the rank of a sovereign. Having obtained possession of Khorasaun and Taberistaun, he was declared rebel by the Khalif Motamed, in consequence of which he marched with a powerful army towards Baghdad, in the year of the Hejiræ 265 (A. D. 878), but died on the road, and was succeeded by his brother Amru ben Leith.*

نقلست که یعقوب لیث در
 وقتی با جمعی از جوانان نشسته
 بود و از ظرایف و لطایف چیزها
 باز میگفتند و یعقوب هنوز بطلب
 ملک نپرداخته و رایت مردی
 و مردانگی نیفرخته یکی گفت
 لطیفترین لباسها اطلس خطایست
 دیگری گفت ظریفترین تاجها طاقیه
 رومی باشد دیگری ادا نمود که از
 سایه سایه بید سازگارتر دیگری
 چنین نمود که از منازل بوستانها
 پر گل و ریاحین بهتر است دیگری
 تقریر کرد که از مشروبات خمر

THERE is a tradition, that once Yacoub Leith was sitting with a company of young men, conversing on the elegance and pleasantness of different things; he had not yet begun his search after empire, nor exalted the banners of heroism and bravery. One said, "The prettiest garments are those made of Khatai fatin;" another said, "The neatest head-dress is the fillet worn in Roum" (Greece or Natolia); another declared, "That the shade of willow trees was the most agreeable;" another asserted, "That the pleasantest of all places were gardens full of roses and odoriferous plants;" another declared, "That of all liquors pure wine was the most grateful;" another said, "That the tones of the

صافي موافق تر است و يکري چنين
گفت که از نعمات سازها آواز عود
ملايم تر و يکري بيان کرد که از براي
نديمي محافل جوانان خوب صورت
زيبا سيرت لايقترون يعقوب را
نوبت رسيد گفتند تو هم سخني بکوي
گفت خوبترين لباسها زره است و
بهترين تاجها خود و زيباترين شرابها
خون و شمعان و لطيفترين سايه
سايه سرنيزه و ظريفترين آوازه صهيل
اسپان بجم پوشيده و کراميترين
نديمان مردم گاري و مبارزان
کارزاري و در اشعار حضرت امير
المومنين اسد الله الغالب علي
بن ابي طالب عليه السلام
واردست که

شعر
السيف و النخجر ريحانيت
اف علي النرجس و آلاس
شرابنا من دم اعدائنا
وکاسنا من جمجمة الراس

the lute were more pleasing than those of other instruments;" and another asserted, "That for the purposes of conviviality, a society of handsome young persons, with elegant manners, was the fittest." When Yacoub's turn came, they desired him also to speak; he said, "The handsomest dress is a coat of mail, and the best covering for the head is a helmet; the pleasantest beverage is the blood of enemies, the most agreeable shade is that of spears; the most delightful music is the neighing of the caparisoned war-horse; and the most estimable companions are warriors and valiant heroes." Thus it occurs among the verses of that exalted personage, the Commander of the Faithful, the victorious lion of God, Ali, the son of Abi Taleb, on whom be peace."

Arabic verses.

"The sword and the dagger are (my) fragrant flowers.
Contemptible, in my opinion, are the narcissus and the myrtle:
Our drink is the blood of our enemies;
Our cups their skulls."

Account of the Invasion of Nubia by the Musul-
mauns, from تاريخ اعثم کوفي Tarikh Aasim Cufi.

Translated by Sir W. OUSELEY, LL. D.

* * The Invasion of Nubia, related in the following extract, was under-
taken by Omar, who succeeded Abubecre in the 13th year of the Hejirah,
(A. C. 634,) and held the Khalifat ten years.

پس عمرو حاص منادي فرمود
که بر سمت نوبه کوچست و پا
بیست هزار مرد اگر زیادت بدان
جانب روان شد چون بزمین
نوبه رسید لشکرا دست کشاده
کروانید تا بهر جانب می رفتند و تاختی
میکردند و میکرفتند و میکشتند

مردم نوبه چون حال بران
جمعه دیدند از همه جوانب در بهم
آمدند زیادت صد هزار مرد جمع شد
و روی بجنگ مسلمانان آوردند و
جنگهای کردند که مسلمانان هرگز
مثل ان ندیده بودند در معرکه
چندانی سرها افکنده و دستها بریده
و چشمها بزخم تیر بر کشیده و
جنتها انداخته بود که در تحت حساب
نمی آمد یکی از مسلمانان حکایت

THEN Omru Aas gave orders
for marching into Nubia, and pro-
ceeded to that quarter with 20,000
men, or perhaps rather more : and
when he arrived in the land of
Nubia, he let loose his troops over
the country, so that they were
scattered through all parts, and
they plundered and committed
slaughter.

When the inhabitants of Nubia
saw matters in this state, they as-
sembled from all sides, to the num-
ber of above 100,000 men, and
prepared to meet the Musulmauns,
and engaged them in such a man-
ner, that the Musulmauns had ne-
ver seen the like---for so many
heads and hands were cut off, so
many eyes pierced by arrows, and
so many shields and suits of ar-
mour flung away, that they ex-
ceeded all calculation. One of
the Musulmauns has declared,
“Never did we behold people
more dextrous in managing the
bow,

کرد که هرگز قومی ندیدیم که
 نیکوتر و راست تر از ان تیر
 انداختند که اهل نوبه گاه گاه یکی
 از ایشان در برابر مردی مسلمانان
 بایستادی و تیر بر کمان نهادی و
 آواز دادی که بر کدام عضو خواهی
 زخم مسلمانان بر سبیل استهزا
 گفتی بر فلان عضو نوبی در حال
 بر ان عضو زدی و هیچ خطا نکردی

امام محمد واقدی رحمت الله
 روایت میکند از حمیر که در ان
 جنگ بوده بود گفت ما در صحرائی
 صف کشیدیم و با اهل نوبه مصاف
 دادیم در یک ساعت صد و پنجاه
 جسم بر زمین افتاده بر شمردم که اهل
 نوبه تیر زده بودند و بزخم تیر چشمه را
 بر انداخته بم برین جمله با ایشان
 جنگ میکردیم تا خدای تعالی
 ایشانرا منخول گردانید و ما را بر
 ظفر و نصرت کرامت کرد خلق
 بسیار از ایشان بکشتیم و اینها
 که بماندند در صحرا و کوه پایا
 گریختند و عمرو حاص تبع ایشان
 نکرد

bow, or who shot their arrows with more certain aim, than the inhabitants of Nubia. Every now and then one of them would place himself just opposite some particular Musulmaun, and, whilst he fitted his arrow to the bow, would ask him with a loud voice, "In what limb or part of your body do you chuse that I should hit you?" The Musulmaun, by way of joke or derision, would, perhaps, answer, "on such or such a part." The Nubian would instantly hit him on that very spot, and never missed his aim.

The Imam Mohammed Wakedi (to whom may God be merciful) relates an anecdote on the authority of an old man of Hamir, who was in those battles, and said, "We drew up our forces in the Desert, and engaged the Nubians. In a few minutes I counted 150 bodies fallen on the ground, whom the Nubian archers had shot, the eyes of each being pierced with their arrows. In this manner we fought with them, until the Almighty put them to confusion, and gave us a signal victory. Vast numbers of them we slew; those who survived fled to the Desert and the foot of the mountain, and Omru Aas did not take any pains to pursue them," &c.

THE EXCELLENT
POLICY AND CONDUCT OF TIMOUR.

From *تزوگات تیمور* The Institutes of Timour.

Translated by Major DAVY.

فرزندان ملک گیر کامکار
و نبایر ذوی القدر جهاندار را معلوم باد
که چون از درگاه تنگبری تعالی امید
دارم که بسیاری از فرزندان و اولاد
و احفاد من بر مسند سلطنت و مملکت
واری خواهند نشست بنابرین بر امور
سلطنت خود تزوگات بر بسته دستور
العمل آنرا انشا نمودم که هر یک
از فرزندان و اولاد و احفاد من بدان
موجب عمل نموده دولت و سلطنت
مرا که بر نهجها و محنتها و قزاقیها و جنگها
بتأییدات ربانی و میامن نیروی ملت
محمدی صلی الله علیه و سلم و دوستی
آل عظام و اصحاب کرام آنحضرت
بچنگ آورده ام نکاهبانی نمایند
و این تزوگات را در امور سلطنت
خویش دستور العمل سازند تا دولت

BE it known to my fortunate
sons, the conquerors of kingdoms;
to my mighty descendants, the
lords of the earth; that since I
have hope in Almighty God that
many of my children, descendants,
and posterity, shall sit upon the
throne of power and regal autho-
rity; upon this account, having
established laws and regulations
for the well-governing of my do-
minions, I have collected together
those regulations and laws as a mo-
del for others; to the end, that
every one of my children, descend-
ants, and posterity, acting agreea-
bly thereto, my power and empire,
which I acquired through hard-
ships, and difficulties, and perils,
and bloodshed, (by the divine Fa-
vour, and by the influence of the
holy religion of Mohammed,
(God's peace be upon him) and
with the assistance of the powerful
descendants and illustrious follow-
ers of that prophet, may be by
them preserved.

And let them make these regu-
lations the rule of their conduct in
the affairs of their empire, that
the

وسلطنتي که از من بايشان برسد از
خلل و زوال ايمن باشد

اکنون سبيل فرزندان کامياب
نامد از ونبایر ممالک ستان ذوي
الاقتدار آنکه همچنانچه من به دوازده
امر که شعار خود ساختم و بمرتبه سلطنت
رسيدم و بدین دوازده امر مملکت
کيري و ملک داري کردم و اورنگ
سلطنت خود را زيب و زينت دادم
ايشان نیز بهمين نزوک عمل نمایند
و دولت سلطنت مرا و خود را نگاهباني
کنند

و از جمله نزوکاتي که بر دولت
وسلطنت خود بر ساختم اول اين
بود که دين خدا و شريعت محمد
مصطفي را در دنيا رواج دادم
و هميشه و همه جا تقويت دين اسلام
نمودم

دویم آنکه با جماعه دوازده طبقه
و طایفه ملک کيري و جهانداري کردم
و ارکان دولت سلطنت خود را
بدیشان استوار نمودم و مجلس
خود را از ایشان

مرتبه سلطنت و قواعد سلطنت
خود را بدوازده طایفه مربوط و مضبوط
ساختم و این دوازده طایفه را بمنزل

the fortune, and the power, which shall descend from me to them, may be safe from discord and dissolution.

Now therefore be it known to my sons, the fortunate and the illustrious, to my descendants, the mighty subduers of kingdoms; that in like manner as I by twelve maxims, which I established as the rules of my conduct, attained to regal dignity; and with the assistance of these maxims conquered and governed kingdoms, and decorated and adorned the throne of my empire; let them also act according to these regulations, and preserve the splendour of mine and their dominions.

And among the rules which I established for the support of my glory and empire, the First was this---That I promoted the worship of Almighty God, and propagated the religion of the sacred Mohammed throughout the world; and at all times, and in all places, supported the true faith.

Secondly, with the people of twelve classes and tribes I conquered and governed kingdoms; and with them I strengthened the pillars of my fortune, and from them I formed my assembly.

By the twelve classes I rendered strong and permanent the basis and superstructure of my government; and I considered those classes as the

دوازده برج فلک و دوازده ماه کارخانه
سلطنت خود قرار دادم

اول طایفه سادات و علما
مشایخ و فضلا را بخود راه دادم و همیشه
بیارگاه من آمد شد می نمودند
و مجلس مرا بزیب ترینت نگاه می
داشتند و مسایل علوم دینی و حکمی
و عقلی مذکور می ساختند و مسایل
حلال و حرام از ایشان استفسار
مینمودم

طایفه دوم عقلا و اصحاب
کنکاش و ارباب حزم و احتیاط و مردم
کهنه سال پیش بین را در مجلس
خاص خود را راه دادم و بایشان
صحبت داشتم و نفع یافته تجربها
حاصل میکردم

طایفه سیوم ارباب دعار
کرامی داشتم و در خلوت از ایشان
در یوزه و عوات کرده مدعیان خود را
استدعا مینمودم و در مجالس و محافل
و بزم و رزم از ایشان برکتی تمام
می یافتم و در روز جنگ از ایشان
ظفر میدیدم

as the twelve months, as the twelve months, and as the twelve signs of the zodiac, predominating over the concerns of my empire.

The first Class. I granted admission to the descendants of the prophet, to theologians, and to doctors learned in the laws, and to holy men. And they resorted at all times to my palace, and they beautified and adorned my imperial assembly by their presence. And they conversed on sacred knowledge, and on government, and on wisdom: and to them I proposed questions concerning those things which were lawful, and those which were forbidden.

The second Class. Persons of wisdom, and deliberation, and vigilance, and circumspection, and aged men endowed with knowledge and foresight, I admitted to my private councils; and I associated with them, and I reaped benefit, and acquired experience from their conversation.

The third Class. I revered devout and pious men: and I implored their prayers in the hour of retirement: and I supplicated their blessings on my actions. And in war, and in peace, and in my councils, and in my deliberations, I reaped the greatest advantage from their mediation. And by them I obtained victories in the day of battle.

چهارم طایفه امرا و صرهنگان
 و سپهسالاران را در مجلس خود آوردن
 دادم و بمراتب علیا سر بلند
 داشتم و با ایشان صحبت داشته
 سخنان می پریدم
 و ارباب شجاعت را که بارها
 سمشیرا زده بودند دوست داشتم و در
 رزم و در آمدن در معارک و مهالک
 و شکستن صفها و ضرر و حرب و چپقولشرا
 از ایشان سوالات می نمودم و در
 مرتبه سپاهکری ایشانرا معتمد
 میداشتم و کنکاش از ایشان
 می طلبیدم

پنجم طایفه سپاه و رعیت را
 بیک چشم دیدم و اشجعان
 سپاه را از بهادران و دلوران به
 اوتاغ کمر و ترکش خاصه سر بلند
 ساختم

و کلانتران و کدخدایان هر ملک
 و مملکت را کرامی داشتم و بایشان
 جزا دادم و نفع گرفتم

و سپاه را حاضر نگاهداشتم و علوفه
 ایشان را پیش از طلب میدادم

The fourth class. The Ameers, and the chiefs, and the commanders of my forces, I admitted to my councils; and I raised them to exalted dignities; and I associated and conversed familiarly, with them.

And I loved the intrepid warriors who had given repeated proofs of their courage and abilities. And I proposed questions to them concerning the art of war, and the various modes of advancing in the field of battle, and of retreat in situations of peril, and the methods of charging and breaking the lines of the enemy, and of skirmishing, and all the other operations of war; and I placed confidence in them; and I consulted their opinions in proportion to their skill and experience.

The fifth class. The soldier and the subject I regarded with the same eye. And the brave and the resolute from amongst my warriors I distinguished by gifts and by honours.

And I treated with dignity and attention the rulers and the chiefs of every province and kingdom; and I conferred rewards upon them, and I reaped benefit from their services.

And I kept my troops in a state of readiness, and I advanced to them their wages even before it

چنانچه در يساق روم هفت ساله
 علوفه از گذشته و آينده به سپاه دادم
 و سپاه ورعيت را بنوعی ضبط نمودم
 که از هيچ یک بر ديکری تعدي
 و عنفي واقع نمي شد

و ساير سپاه را علي مراتب
 در جاتهم در مراتب خود نگاه
 ميداشتم که از حد خود قدم بيرون
 نمي گذاشتند و مرتبه ايشان را نه بلند
 بلند ساختم و نه پست پست و از هر
 کدام که خدمتي بوقوع مي آمد بجلد و
 و انعام امتياز ميدادم

و شجاعت و عقل هر کس از
 ساير سپاه را که بميران عيار مي
 سنجيدم تربيت کرده بمرتبه امارت
 ميرسانيدم و فراخور کار ايشان بر مراتب
 ايشان مي افزودم

طايفه ششم از خردمندان
 معتد را سخاوت و اعتقاد که سزاواران
 بودند که رازهاي امور سلطنت
 بايشان سپارم و مشوره امور
 سلطنت بايشان کنم طايفه را صاحب
 اسرار نهاني خود ساختم و امور مخفي
 و اسرار نهاني خود را بدیشان سپردم

was due. Thus in my expedition against Room, I gave unto soldiers seven years wages; part thereof due, and the remainder in advance. And such was the discipline which I established among my troops and my subjects, that the one was never injured or oppressed by the other.

And my soldiers of every rank I confined in such sort to their several stations, that they could not step beyond the limits prescribed to them: and I neither exalted them above, nor depressed them below the rest of my subjects. And those of them who signalized themselves by eminent services, I rewarded with honours and donations.

And those of my officers whose resolution and abilities I had weighed and proved in the balance of trial, I received into my especial favour, and I promoted them to the rank of my commanders: and in proportion to their conduct, I advanced them to superior stations.

The sixth class. From amongst the wise prudent, who merited trust and confidence, who were worthy of being consulted on the affairs of government, and to whose care I might submit the secret concerns of my empire, I selected a certain number, whom I constituted the repositories of my secrets. And my weighty and hidden transactions, and my secret thoughts and intentions, I delivered over to them.

The

هفتم طایفه از وزرا و کتاب
و منشیان دیوان سلطنت خود را
آراستند ساختند و ایشان را آینه دار
ممالک خود ساختند که وقایع ملک
و مملکت و سپاه و رعیت را بمن
نمودار میساختند

و خزانه و رعیت و سپاه مرا معمور
نگاه میداشتند و رخت ملک را بتدبیر
لائق بر میبستند و مداخل و مخارج
کارخانه سلطنت مرا مضبوط نگاه میداشتند
و در توفیر و معموری ملک ساعی
می بودند

هشتم طبقه حکما و اطبا و منجمان
و مهندسان که مصالح کارخانه سلطنت
اند بر خود جمع آوردم

و باتفاق حکما و اطبا معالجه
بیماران می کردم و از طبقه منجمان
سعادت و نحوست ایام کواکب
و سیر ایشان و دور افلاک را مشخص
مینمودم و باتفاق مهندسان عمارات
عالی بنا نهاده تعمیر کردم و طرح
باغات انداختم

The seventh class. By the viz-
zeers, and the secretaries, and the
scribes I gave order and regularity
to my public councils. I made
them the keepers of the mirror
of my government; in which they
shewed unto me the affairs of my
dominions and my empire, and
the concerns of my armies and
my people.

And they kept my treasury;
and they secured plenty and prof-
perity to my soldiers and to my
subjects. And by proper and
skilful measures they repaired the
disorders incident to empire; and
they kept in order the revenues
and the expences of government;
and they exerted themselves in
promoting plenty and population
throughout my dominions.

The eight class. Men learned
in medicine, and those skilled
in the art of healing, and astrolo-
gers, and geometricians, who are
essential to the dignity of empire,
I drew around me.

And by the aid of physicians
and surgeons, I gave health to
the sick. And with the assistance
of astrologers, I ascertained the
benign or malignant aspect of
the stars; their motions, and the
revolutions of the heavens. And,
with the aid of geometricians and
architects, I laid out gardens, and
planned and constructed magnifi-
cent buildings.

نهم طایفه محدثین و ارباب
 اخبار قصص را بخود راه دادم قصص
 انبیا و اولیا و اخبار سلاطین روزگار
 و کیفیت رسیدن ایشان بمرتب
 سلطنت و زوال دولت ایشان ازین
 طایفه می شنیدم

و از قصص و اخبار ایشان و گفتار
 و کردار هر یک تجربها بر میداشتم
 و اخبار و آثار عالم از ایشان می
 شنیدم و بر احوال عالم اطلاع
 نمودم

وهم طایفه بمشایخ و صوفیان
 و عارفان خدا پیوستم و بایشان صحبتها
 داشتم و فواید اخروی اخذ نمودم
 و سخنان خدای می شنیدم و کرامات
 و خوارق عادات از ایشان مشاهده
 می نمودم و مرا از صحبت ایشان
 سرور و حضور تمام حاصل می آمد

یازدهم طایفه ارباب صناعت را
 از هر طایفه و هر صنفی بدولتخانه خود
 آوردم و در اردوی خود ایشانرا اورن
 دادم که در سفر و حضر ما یحتاج سپاه را
 حاضر داشته باشند

The ninth class. Historians, and such as were possessed of information and intelligence, I admitted to my presence. And from these men I heard the lives of the prophets and the patriarchs; and the histories of ancient princes, and the events by which they arrived at the dignity of empire, and the causes of the declension of their fortunes.

And from the narratives and the histories of those princes, and from the manners and the conduct of each of them, I acquired experience and knowledge. And from those men I heard the descriptions and traditions of the globe, and acquired knowledge of the situations of the kingdoms of the earth.

The tenth class. I united myself with holy and pious men, with those to whom the Almighty had given wisdom; and I associated with them: and I heard from them the word of God; and I acquired knowledge of the blessings of a future state. And I saw them perform miracles and wonderful things: and I reaped delight and satisfaction from their conversation.

The eleventh class. I brought into my palace artificers of every denomination; and I admitted them into my camp; that both at home and abroad they might supply and keep in readiness, the necessities requisite to my soldiers.

The

طایفه دوازدهم مترودین
و مسافران هر ملک و دیار را تسلی
دادم که اخبار ممالک را بمن برسانند

و تجاران را وقافه سالاران را تعیین
نمودم که بهر ملک و هر دیار افتد
از ختا و ختن و چین و ماچین و
هندوستان و بلاد عرب و مصر و شام
و روم و جزایر فرنگ متاع نفیس
و تحفهای لایق بجهت من بیاورند
و احوال و اوضاع و اطوار متوطنان
و سکنه آن دیار را بعرض من رسانند
و سلوک حکام هر مملکتی را با رعایا
بخاطر آورده نمودار سازند تنزوک
طوایفی که از ترک و تاجیک و عرب
و عجم بدرگاه من التجا آوردند چنین
کردم

آنکه بمشاورت و کنکاش
و تدبیرات و حزم و احتیاط فوجها را
شکستم ملکهها را منخر خود ساختم
و امور سلطنت خود را بهدارا و مروت
و تحمل و تغافل از پیش بردم
و بدوستان و بدشمنان مدارا نمودم

The twelfth class. To travellers, and to voyagers, of every country I gave encouragement; that they might communicate unto me the intelligence and transactions of the surrounding nations.

And I appointed merchants and chiefs of Kauruvvans to travel to every kingdom, and to every country; that they might bring unto me all sorts of valuable merchandize and rare curiosities, from Khuttau, and from Khuttun, and from Cheen, and from Maucheen, and from Hindooftaun, and from the cities of Arabia, and from Mislur, and from Shaum, and from Room, and from the islands of the Christians; that they might give information of the situation, and of the manners, and of the customs of the natives and the inhabitants of those regions; and that they might observe, and communicate unto me, the conduct of the princes of every kingdom, and of every country, towards their subjects.

By consultation, and deliberation, and provident measures; by caution, and by vigilance I vanquished armies, and reduced kingdoms to my authority. And I carried on the business of my empire by complying with times and occasions, and by generosity, and by patience, and by policy; and I acted with courteousness towards my enemies.

به توره و به تزوک کارخانه
 سلطنت خود را بندوبست نمودم
 و به توره و به تزوک خود را بمرتبه قائم
 نگاهداشتم که امرا و وزرا و سپاه
 و رعیت از مرتبه خود تجاوز ننوشتند
 نمود و هر یک حافظ مرتبه خود می بودند
 امرا و سپاه خود را باولی دادم
 و ایشان را بزر و زیور خوشدل ساختم
 و در بزمها اورن دادم و در ازما
 جانشانی کردند و درم و دینار را از
 ایشان دریغ نداشتم و بجهت
 آسانی کارهای ایشان محنت و مشقت
 ایشان را خود بر میداشتم و تربیت
 ایشان مینمودم تا آنکه بیازوی
 مردی و مردانگی و اتفاق امرا
 و سپهسالاران و بهادران بضرب
 شمشیر تختگاه بیست و هفت
 پادشاه را سحر ساختم و در ممالک
 ایران و توران و روم و مغرب و شام
 و مصر و عراق عرب و عجم و مازندران
 و کیلانات و شروانات و اذربایجان
 و فارس و خراسان و دشت جت و
 دشت قپچاق و خوارزم و ختن
 و کابلستان و باختر زمین و

By order and by discipline I regulated the concerns of my government; and by discipline and by order I so firmly established my authority, that the Ameers, and the Vizzeers, and the soldiers, and the subjects, could not aspire beyond their respective degrees; every one of them was the keeper of his own station.

I gave encouragement to my Ameers and to my soldiers, and with money and with jewels I made them glad of heart; and I permitted them to come into the banquet; and in the field of blood they hazarded their lives. And I withheld not from them my gold nor my silver. And I educated and trained them to arms; and to alleviate their sufferings, I myself shared in their labours, and their hardships; until, with the arm of fortitude and resolution, and with the unanimity of my chiefs, and my generals, and my warriors, by the edge of the sword I obtained possession of the thrones of seven and twenty kings; and became the king and the ruler of the kingdoms of Eraun and of Tooraun; and of Room, and of Mughrib, and of Shaum; and of Missur, and of Erauk-e-Arrub, and of Ajjum; and of Mauzinduraun, and of Kylaunaut; and of Shurvaunaut, and of Azzurbauejaun; and of Faurs, and of Khoraufaun; and of the Dusht of Jitche, and the Dusht of Kipchawk;

هندوستان پادشاه شدم و فرمان
فرما کشتم

چون جامه سلطنت در
پوشیدم از عافیت و غنودن بر بستر
چشم پوشیدم و از دوازده سالگی
قتل زدم و محنتها کشیدم و تدبیرها
کردم و فوجها شکستم و از امرا
و سپاه نفاقها دیدم و سخنان تلخ
شنیدم و تحمل و تغافل کذرا نیدم
و بذات خود شمشیرها زدم تا آنکه
بر ولایات و ممالک مسلط شدم
و نامور کشتم

به عدالت و انصاف خلق خدا را
از خود راضی داشتم و بر گناه کار
و بی گناه رحم کردم و حکم بر حق
کردم و با حقان در دلای خلق
مقام نمودم و بیسیاست و انصاف
سپاه و رعیت مرا در میان امید
و بیم نگاهداشتم و بر رعایا و زیر
دستان ترحم کردم و بسپاه انعام
دادم

و داد مظلوم از ظالم گرفتار
از اثبات ظلم مالی و بدنی موافق
شرع در میان ایشان محاکمه

Kipchauk ; and of Khauruzm, and
of Khuttun, and of Kauboolistaun;
and of Hindostaun, and of Baukh-
tur Zemeen.

When I cloathed myself in the
robe of empire, I shut my eyes to
safety, and to the repose which is
found on the bed of ease. And
from the twelfth year of my age
I travelled over countries, and
combated difficulties, and formed
enterprises, and vanquished armies,
and experienced mutinies amongst
my officers and my foldiers, and
was familiarized to the language of
disobedience; (and I opposed them
with policy and with fortitude;) and
I hazarded my person in the
hour of danger; until in the end
I vanquished kingdoms and em-
pires, and established the glory of
my name.

By justice and equity I gained
the affections of the people of God;
and I extended my clemency to
the guilty as well as to the inno-
cent; and I passed that sentence
which truth required: and, by
benevolence I gained a place in the
hearts of men; and by rewards
and punishments I kept both my
troops and my subjects divided be-
tween hope and fear. And I
compassionated the lower ranks
of my people, and those who were
distressed. And I gave gifts to the
foldiers.

And I delivered the oppressed
from the hand of the oppressor;
and after proof of the oppression,
whether on the property or the
person, the decision which I passed
between

نمودم و بکنانه دیگری را
نکرستم

و کسانی که بمن بدیها کرده بر
من شمشیرها کشیده بودند و در کار
من شکستها رسانیده بودند چون
بمن التجا آوردند اعزاز ایشان
نموده بر مرتبه ایشان افزودم و بر
کردارهای بد ایشان قلم نسیان
کشیدم و بنوعی بایشان سلوک
که اگر خدشه در خاطر ایشان بود
بالکلیه محو شد

سادات و علما و مشایخ و عقلا
و محدثین اخبار را برگزیده داشتم
و تعظیم و احترام ایشان نمودم
و ارباب شجاعت را دوست داشتم
چه تنگبری تعالی شجاع را دوست
میدارد و با علما صحبت داشتم و بر
دلای اصحاب قلوب رفتم و از
ایشان در بوزه بهمت نمودم و از
انقاس متبرکه که ایشان التماس فاتحه
کردم و درویشان و فقرارا دست
خود داشتم و ایشان را آزرده و محروم
نساختم و اشرار و بدگویانرا در مجلس
اره ندادم و بنخن ایشان عمل

between them was agreeable to the sacred law. And I did not cause any one person to suffer for the guilt of another.

Those who had done me injuries, who had attacked my person in battle, and had counteracted my schemes and enterprises, when they threw themselves on my mercy, I received them with kindness; I conferred on them additional honours, and I drew the pen of oblivion over their evil actions. And I treated them in such sort, that if suspicion remained in their hearts, it was plucked out entirely.

I selected out, and treated with esteem and veneration, the posterity of the Prophet, and the theologians, and the teachers of the true faith, and the philosophers, and the historians. And I loved men of courage and valour; for God Almighty loveth the brave. And I associated with good and learned men; and I gained their affections, and I entreated their support, and I sought success from their holy prayers. And I loved the dervishes, and the poor; and I oppressed them not, neither did I exclude them from my favour. And I permitted not the evil and the malevolent to enter into my council; and I acted not by their advice; and I listened not to their

نکردم و بدگویی ایشان را در حق
 هیچکس ننشیدم
 بعزیمت عمل کردم و بر هر
 کاری که عازم می شدم همان
 کار پیش نهاد بهمت خود میساختم
 و تا با تمام تمیرسانیدم دست از
 آن کار باز نمیداشتم و بر گفتار
 خود حامل می بودم و بر هیچکس
 سخت نکرشتم و هیچ کاری را
 به تنگی نکردم تا تنگری تعالی
 بر من سخت نکیرد و کار من بر
 من تنگ نسازد

قوانین و سیرت سلاطین
 گذشترا از آدم تا خاتم و از خاتم
 تا این دم از دانایان پرسش نمودم
 و سلوک و معاش و افعال و اقوال
 یکان یکان را بنحاطر آوردم و از
 اخلاق حسن و صفات پسندیده
 ایشان نسخه برداشتم و سبب زوال
 دولتهای ایشان پرسش نمودم
 و آنچه موجب زوال و انتقال دولت
 بود از آن اجتناب کردم و از ظلم
 و فسق که انقطاع نسل میکند
 و قحط و وبا می آرد احتراز لازم
 دانستم

their insinuations to the prejudice
 of others.

I acted with resolution; and
 on whatever undertaking I re-
 solved, I made that undertaking
 the only object of my attention:
 and I withdrew not my hand from
 that enterprise, until I had
 brought it to a conclusion. And I
 acted according to that which I
 said. And I dealt not with seve-
 rity towards any one, and I was
 not oppressive in any of my acti-
 ons, that God Almighty might
 not deal severely towards me, nor
 render my own actions oppres-
 sive unto me.

I enquired of learned men into
 the laws and regulations of ancient
 princes, from the days of Adam to
 those of the prophet, and from
 the days of prophet down to this
 time. And I weighed their insti-
 tutions, and their actions, and
 their opinions, one by one. And
 from their approved manners, and
 their good qualities, I selected
 models. And I enquired into the
 causes of the subversion of their
 power, and I shunned those actions
 which tend to the destruction and
 overthrow of regal authority.
 And from cruelty and from oppres-
 sion, which are the destroyers of
 posterity, and the bringers of fa-
 mine and of the plagues, I found
 it was good to abstain.

از احوال رعیت آگاه شدم
 و کلانان ایشان را بمنزل برادر
 و خوردان ایشان را بنحای فرزند
 دانستم و بر مزاج و طبایع هر ملک
 و هر شهر خود را وافق ساختم و به
 اهالی و اکابر و اشراف اشنای کردم
 و موافق مزاج و طبیعت و خواهش
 ایشان بر ایشان حاکم تعیین نمودم
 از و احوال اهالی هر دیار آگاه
 می بودم و اخبار نویسندگان راست
 قلم با دیانت در هر مملکت تعیین
 کردم که کیفیت اطوار و اوضاع
 و اعمال و افعال سپاه و رعیت را
 و مواعقی که در میان ایشان بوقوع
 آید بمن نویسند و اگر خلاف آنچه
 نوشته بودند بر من ظاهر می
 شد اخبار نویسندگان را سیاست می
 نمودم و آنچه از ظلم و جور حاکم
 و سپاه و رعیت می شنیدم
 تدارک آنرا بانصاف و عدالت
 می کردم
 هر طایفه و هر قبیله از ترک و
 تاجک و عرب و عجم که بدو لتخانه من
 در آمدند بزرگان ایشان را کرامی

The situations of my people was known unto me. And those who were great among them, I considered as my brethren; and I regarded the poor as my children. And I made myself acquainted with the tempers and the dispositions of the people of every country and of every city. And I contracted intimacies with the citizens, and the chiefs, and the nobles, and I appointed over them governors adapted to their manners, and their dispositions, and their wishes.

And I knew the circumstances of the inhabitants of every province. And in every kingdom I appointed writers of intelligence, men of truth and integrity, that they might send me information of the conduct, and the behaviour, and the actions, and the manners, of the troops and of the inhabitants, and of every occurrence that might come to pass amongst them. And if I discovered aught contrary to their information, I inflicted punishment on the intelligencer; and every circumstance of cruelty and oppression in the governors, and in the troops, and in the inhabitants, which reached my ear, I chastised agreeably to justice and equity.

Whatever tribe, and whatever hord, whether Toork or Tauchek, or Arrub or Ajjum, came in unto me, I received their chiefs with distinction

داشتم و سایر ایشانرا فراخور احوال
نوازش نمودم و به نیکان ایشان
نیکي کردم و بدان ایشانرا به بدی
ایشان سپردم

و هر کس بمن دوستی کرد قدر
دوستی ویرا فراموش نکردم و بوی
صروت و احسان نمودم و هر کس
خدمت من کرد حق خدمت
ویرا ادا کردم و هر کس بمن
دشمنی کرد و پشیمان شده بمن
التجاء آورد و رانوزد دشمنی ویرا
فراموش کردم و بدوستی و صروت
خریدار وی شدم

فرزندان و خویشان و آشنایان
اهمسیایان و کسانی که با من
آشنایی داشتند ایشانرا در وقت
دولت و نعمت بنواختم و حق
ایشانرا ادا کردم و با فرزندان
و خویشان قطع صلح رحم ننمودم
و بکشتن و بستن ایشان امر نکردم

و هر کس را بهر طرزى شناخته
بودم فراخور شرف خود بوی
سلوک نمودم چون کرم و سرو

distinction and respect, and their followers I honoured according to their degrees and their stations. And to the good among them I did good, and the evil I delivered over to their evil actions.

And whoever attached himself unto me, I forgot not the merit of his attachment, and I acted towards him with kindness and generosity: and whoever had rendered me services, I repaid the value of those services unto him. And whoever had been my enemy, and was ashamed thereof, and flying to me for protection, humbled himself before me, I forgot his enmity; and I purchased him with liberality and kindness.

My children, and my relations, and my associates, and my neighbours, and such as had been connected with me, all these I distinguished in the days of my fortune and prosperity, and I paid unto them their due. And with respect to my family, I rent not asunder the bands of consanguinity and mercy; and issued not commands to slay them, or to bind them with chains.

And I dealt with every man, whatever the judgement I had formed of him, according to my own opinion of his worth. As I had seen much prosperity and adversity,

روزگار بسیار دیدم و تجربهها برداشتم
با دوست و دشمن سازگارها کردم

سپاه دوست و دشمن را عزیز
داشتیم که متاع باقی خود را به مال فانی
میفروشتند و در معرکه و مهالک
خود را می اندازند و جان فشانی
مینمایند

مردی که از جانب دشمن با
من خصمی کرد و شمشیر کشید
و نسبت با ولی نعمت خود را سخی
الاعتقاد بود ویرا بسیار دوست
داشتیم و چون نزد من آمد قدر ویرا
دانسته معتمد خود ساختم و بویا
و حقیقت ویرا شناختم

و آن سپاهی که حق نمک
و وفا داری را فراموش کرد و وقت
کار از صاحب خود رو
کردان شد و نزد من آمد ویرا
دشمنترین مردم دانستم

چون تزوک دین و شریعت
کردم شروع در تزک کارخانه
سلطنت خود نمودم و به توره و
تزوک مراتب سلطنت خود

adversity, and had acquired knowledge and experience, I conducted myself with caution, and with policy, towards my friends and towards my enemies.

Soldiers, whether associates or adversaries, I held in esteem; those who fell their permanent happiness to perishable honour, and throw themselves in the field of slaughter and battle, and hazard their lives in the hour of danger.

The man, who drew his sword on the side of my enemy, and committed hostilities against me, and preserved his fidelity to his master, him I greatly honoured; and when such a man came unto me, knowing his worth, I classed him with my faithful associates; and I respected and valued his fidelity and his attachment.

And the soldier, who forgot his duty and his honour, and in the hour of action turned his face from his master, and came in unto me, I considered as the most detestable of men.

When I re-established the faith and the holy laws, I then began to form my civil regulations; and by law and by order I strengthened my government. And the regulations for

نکا داشتیم ترک نگاهداشت مرا تائب
سلطنت خود را برین نهج کردم
اول قواعد سلطنت خود را
بدین اسلام و شریعت خیر الانام
و محبت آل و اصحاب واجب
الاحترام آنحضرت استوار داشتیم
و حفظ مرتبه سلطنت خود بتوره
و تزوک چنان کردم که احدی را
یارای نبود که در سلطنت من
دخل تواند کرد

دوم سپاه و رعیت را در مرتبه
امید و بیم نگاهداشتیم و دوست
و دشمن را در مرتبه مروت و مدارا
داشت کردار و گفتار ایشانرا به
تحمل و تغافل در گذرانیدم
و هر کس از دوست و دشمن که
التجاء بمن آوردند دوستان را در
مرتبه نگاهداشتیم که بر دوستی خود
افزودند و با دشمنان بمرتبه سلوک
نمودم که دشمنی را بدوستی مبدل
ساختند

و هر کس را بر من حق بود حق
ویرا ضایع نساختیم و هر کس را بروی
شناختیم ویرا از نظر نینداختیم

for giving stability to my govern-
ment, I formed in this manner :

First, I kept firm the foundation
of my power by the true religion, and
by the laws of the prophet, and by
the love of the descendants and
venerable companions of that holy
legislator ; and by regulations and
by order I so secured my regal au-
thority, that no one had the
power to interpose in my govern-
ment.

Secondly, I kept my soldiers
and my subjects suspended between
hope and fear ; and conducting
myself towards my friends and my
enemies with gentleness and with
humanity, I either over-looked
or patiently bore with their words
and their actions.

Whoever, whether friends or
enemies; fled unto me for protec-
tion ; if they were friends, I treat-
ed them in such sort as tended to
encrease their friendship ; and if
they were enemies, I so con-
ducted myself towards them that
their enmity was speedily con-
verted into affection.

Whoever had a demand upon
me, I attempted not to diminish
the value thereof: and those
whom I personally knew, I threw
not forth from my presence.

و هر کس از اوان طلوع دولت
 و سلطنت من بمن التجا آورده
 بودند از نیکو کار و بد کردار خواه
 بمن نیکویی کرده بودند خواه بدی
 چون بر تخت سلطنت نشستم
 ایشانرا شرمنده احسان خود
 ساختم و بدیهایی که بمن کرده
 بودند نا کرده انکاشتم و قلم عفو
 بر جریده اعمال ایشان کشیدم

سیوم در مقام انتقام هیچکس
 نشدم و انتقام نکشیدم و بد کنندگان
 خود را به پروردگار سپردم

ارباب شجاعت و سردان
 کار کرده ارموده نگذاشتم و مردم
 اصیل و سادات و علمای و فضلا را
 بخود راه دادم و اشرار و بد نفسان
 و لیسار از مجلس خود راندم

چهارم بکشاده روی و رحم
 و شفقت خلق خدا را بخود رام
 کردم و بعدالت کرویدم و از ظلم
 جور دوریگزیدم

And whoever, from the first
 shining forth of my fortune and
 power, had sought my protection,
 worthy or unworthy, whether
 their conduct towards me had been
 good or evil, when I ascended the
 throne of empire, I caused them
 to blush by my bounty and kind-
 ness; and I considered as undone
 the evil which they had done unto
 me, and I drew the pen of oblivion
 over the register of their actions.

Thirdly, I never gave way to
 the thirst of revenge, nor did I
 ever satiate my resentment on any
 one. Those who had injured me,
 I delivered over to the justice of
 the Almighty.

I retained in my service warriors
 of approved valour, and soldiers
 of tried experience. And I ad-
 mitted to my society men of ex-
 alted lineage, and the posterity of
 the prophet, and theologians, and
 doctors learned in the law. And
 the seditious, and the wicked,
 and the inglorious, I drove far from
 my presence.

Fourthly, I drew to me the
 obedience of the people of God
 by complacency, and by mercy,
 and by indulgence. And I ever
 adhered to equity and justice; and
 I retired far from cruelty and op-
 pression.

امر نمودم که در محفل خاص
امور ملکی و بند و بست مملکت
و تغیر و تبدیل و تعیین سپاه و امرا
و مشاورت و تدبیرات بعرض

رسانند.
و امر نمودم که منشی محرم
که صاحب اسرار تواند بود حاضر
باشد که بقلم راستی مخفیات
و مشاورات را می نوشته باشد

و امر نمودم که مجلس نویشان
تعیین نمایند که نوبت بنوبت
در دیوان مجلس حاضر بوده و آنچه
از مهیات و معاملات فیصل یابد
و مشخص شود ضرورت واقعه را
نوشته نگه دارند و آنچه بعرض رسد
و من حکم کنم و آنچه در مجلس
مذکور شود از امور کلی و جزئی همگی را
بقلم در آورده داخل وقایع من نمایند
و امر نمودم که بهر کارخانه
از کارخانهای سلطنت نویسنده تعیین
نمایند که اخراجات و مداخل و مخارج
یومیه را می نوشته باشد

که دوازده چیز را شعار خود
ساختم تا باستقلال تمام بر تخت

I commanded that all concerns appertaining to the imperial dignity, the regulations of my dominions, and the dismissal, and the changing, and the appointing of armies and of officers, and all consultations and plans of operation should be communicated unto me in my select counsel.

And I commanded that a confidential secretary (on whose secrecy dependence might be placed) should at all times attend, and minute down with the pen of integrity the secret transactions and deliberations.

And I ordained that writers of the general council should be appointed, and that they should relieve each other in the hall of the council, and that they should write down and preserve full and exact accounts of every matter and of every business which should be settled and determined therein: and that all representations made unto me, and all orders issued by me, and every matter which was debated in council, should be written and inserted in the narrative of my transactions.

And I ordained that to every department of the departments of government an accomptant should be appointed: and that he should keep a journal of the daily expences, and of the receipts and disbursements.

I regulated my conduct by Twelve certain Maxims: and by them I seated myself firmly on the

سلطنت مشتمل بر تجربه و به
رسیده است که با هر پادشاهی
که این دوازده امر نباشد از سلطنت
بهره نداشته باشد

اول باید که کردار و گفتارش
از خود باشد یعنی سپاه و رعیت
بدانند که آنچه پادشاه میگوید و
میکنند خود میگویند و میکنند و دیگری را
در آن دخلی نیست

پس باید که پادشا بگفتار
و کردار دیگران بنوعی که شریک
مرتبه سلطنت گردند عمل نکند
اگرچه سخن خوب از همه کس
باید شنید اما نه بمرتبه که از
گفتار و کردار در امور سلطنت
شریک و غالب گردند
دویم سلطانرا باید که در همه

چیز عدالت بکار برد و وزرای عادل
با انصاف در خدمت خود نگاهدارد
و اگر پادشاه ظلم کند وزیر عادل
تدارک آن نماید ما اگر وزیر ظالم
باشد زود باشد که خانه سلطنت
خراب گردد

the throne of empire. And from experience it is known unto me, that every prince who adhereth not to these Twelve Maxims, shall reap little advantage from his dominion and regal station.

First. It is necessary that his words and his actions be his own. That is to say, that his soldiers and his subjects may know that what the king sayeth and doeth, he sayeth and doeth from himself; and that no other person hath influence therein.

Therefore it is requisite that a king be not so guided by the conduct and the counsels of others, as to make them his associates in his regal authority. For although he be obliged to hear good advice from all, yet he must not to that degree attend to them, as to enable them by their measures and their councils to become his equals, and in the end his superiors, in the concerns of his government.

Secondly. It is necessary to a king that he adhere to justice in all his actions, and that he receive ministers who are just and virtuous. For if a king be guilty of oppression, an upright minister may counteract the evil thereof. But if the minister be unjust and cruel, it shall speedily come to pass, that the edifice of his master's power and dominion shall be levelled with the earth.

Thirdly.

سیوم در او امر و نهی استقلال
بکار برد و بذات خود حکم کند
که دیگری را زهره آن ننشاند که
در آن حکم دخل کند و تغیر دهد
چهارم بر عزیمت خود را نسخ
باشد یعنی بر هر کاری که عزیمت
بند و فسخ آن نکند و تا با تمام نرساند
وست از آن کار باز ندارد

پنجم جریان حکم است چه
حکمی که بکند باید که آن حکم
جاری گردد و که کسی را یارای آن
نباشد که رد آن حکم تواند کرد
اگرچه در آن حکم ضرر متصور
باشد

ششم امور سلطنت خود را
من حیث الاستقلال بدیگری
نسپورد و عنان اختیار خود بدست
دیگری نهد که دنیا خدرا است
و عاشق بسیار دارد و زود باشد که
آن صاحب اختیار میل بر
سلطنت نموده متصرف مرتبه
سلطنت گردد

Thirdly. In his injunctions and in his prohibitions he must act with resolution and with firmness. And he himself must issue his royal commands, that no one may have the temerity, or the power, to interpose, to alter, or to corrupt them.

Fourthly. He must be firm and constant in all his determinations. That is to say, on whatever plan or enterprise he shall resolve, he must not alter his resolution, nor withdraw his hand from that enterprise, until he hath brought it to a fortunate conclusion.

The fifth is the spirit of command. For whatever command he giveth, it is necessary that that commandment should be obeyed; that no one should have the power to act in opposition thereto, even though inconvenience or mischief should be the expected consequence of that command.

Sixthly; (for from hence proceedeth security and power;) he must not trust the concerns of his government to others, nor deliver over the reins of his authority into the hands of a servant: for the world is full of treachery, and hath many lovers: and it may soon come to pass, that the powerful servant shall aspire to regal dignity, and seat himself on the throne of his master.

هفتم در امور سلطنت از هر
کس سخن بشنود آنچه پسندیده
باشد در خزنه خاطر خود نگاهدارد و در
وقتش بکار برد

هشتم در امور سلطنت و سپاه
ورعیت بقول و فعل هر کس
عمل نکند و از وزرا و امرا که در حق
شخصی سخنی گویند بشنود
خواه نیک و خواه بد لیکن در عمل
نمودن بان تامل نماید تا آنکه
حقیقت حال بروی ظاهر گردد

نهم باید که سطوت سلطنتش
در دلها سپاه و رعیت بنوعی
جای گیرد که هیچکس را یارای
تخلف از امر و حکم وی نباشد
و از اطاعت و متابعتش عصیان
نورزند

دهم آنچه کند بذات خود کند
و آنچه گوید بر سخن خود را سخن
باشد چه پادشاه را جز اعزاز حکم
چیزی دیگر بهره نباشد که خزانه

Seventhly. On the affairs of his government he must listen to the opinions of his servants: those which are good, he must lay up in the treasury of his heart, and call them forth into action at their proper seasons.

Eighthly. In the concerns of dominion, and in those things which relate to his subjects and his soldiers, he must not act by the assistance and the advice of others. If his Vizeers or his Ameers speak unto him concerning any one, whether that which they say be good, or whether it be evil, let him hearken unto them; but in forming his determination thereon let him be cautious and circumspect, until the truth be apparent unto him.

Ninthly. It is necessary that the majesty of his dominion be so impressed on the hearts of his soldiers and his subjects, that none shall dare to disobey his orders and commands, or to revolt from their duty and obedience to his royal authority.

Tenthly. What the king doeth he must do from himself; and he must adhere to that which he sayeth: for unto a prince there is nothing so valuable as a just veneration for his royal word. This word is unto him a family of princes, and a rich treasury; it maketh

ولشکر و رعیت و سلاطین بهمین حکم
ایشان باشد

یازدهم در امور سلطنت و اجرای
احکام خود را بی شریک داند
و کسی را شریک سلطنت نکرده اند

دوازدهم از حال اهل مجلس
خود آگاه باشد و هوشیاری بکار
برد که اکثر خواهش عیوب باشند
و خبر به بیرون رسانند و از گفتار
و کردار پادشاه خبر به امرا و وزرا
بگویند چنانچه این قضیه بر من
بوقوع آمده چون جمعی از اهل
مجلس خاص من جاسوسان امرا
و وزرا من بودند

چون شروع در ملک گیری
کردم چهار امرا پیش نهاد خاطر
خود ساختم

اول در امور ملک گیری تدبیر
و کنگاش درست بکار بردم

دوم اندیشه و حزم و احتیاط بسیار
نمودم تا آنکه در کارها غلط
نکردم و بتایید الهی هر تدبیری
که کردم راست و درست افتاد

maketh to him numerous subjects
and powerful armies.

Eleventhly. In the affairs of
his government, and in the issuing
forth his orders and commands,
he must consider himself as single
and alone; nor must he associate
any one with him in the admini-
stration of his authority.

Twelfthly. He must be ac-
quainted with the manners and
the dispositions of his favourites and
his confidants. And he must act
with caution and circumspection:
for many are lovers of slander and
of calumny, who may carry reports
abroad, and communicate to the
Vizzeers and the Ameers the words
and the actions of their prince.
Thus, it once happened unto me at
a time when several of those
whom I admitted to my private
council proved to be the spies of
my Vizzeers, and my Omraus.

When I first entered upon the
reduction of kingdoms, I firmly
adhered to four certain maxims.

First, in those things which ap-
pertained to the acquisition of do-
minions, I acted from deep delibe-
ration, and from mature counsel.

Secondly, I used reflection, and
caution, and circumspection, that
I might not err in execution.
And such was the favour of the
Almighty, that every determina-
tion which I formed, proved in
the

و مزاج و طبایع اهل هر مملکتی را
 بخاطر آوردم و موافق طبیعت
 ایشان سلوک کرده حاکم
 تعیین نمودم

سیوم سیصد و سیزده مردم مردانه
 اصیل و شجاع و فرزانه بخود معفق
 ساختم و ایشان در اتفاق بمرتبه
 بودند که گویا همگی ایشان یک
 تن بودند و عزیمت و رای و گفتار
 و کردار ایشان همگی یک بود چون
 میگفتند که این کار میکنم بر
 نمیگشتند و تا آن کار را با تمام
 نمی رسانیدند دست از آن باز
 نمیداشتند

چهارم کار امروز را بفردا
 نینداختم و در هنگام نرمی نرمی بکار
 بردم و در وقت درشتی درشتی
 کردم و در زمان تانی شتاب
 نکردم و در کار شتاب درنگ
 ننمودم و کاری که بتدبیر سر
 انجام یافتی بشمشیر نمیکشادم
 امر نمودم که هر نوکری که
 در نزد غنتم معتبر باشد و در
 وقت جنگ و کارزار سلسله دوستی

the end judicious and successful. I informed myself of the dispositions and genius of the natives of every country; and I accommodated myself to their prejudices in the appointment of their governors.

Thirdly, I united unto myself three hundred and thirteen resolute men, of nobility, of bravery, and of wisdom: and so firmly were they united, that the whole, it might be said, were as one person; and their resolutions, and their actions, and their declarations were the same. When they said, "We will do thus," they did it; for until they had concluded the enterprise on which they had determined, they withdrew not their hands therefrom.

Fourthly, I postponed not till to-morrow the business of to-day. When lenity was necessary, I acted with lenity; and in the hour of severity I was severe. At the time when delay was policy, I acted not with precipitation; and when expedition was necessary, I was not guilty of delay: and the business which could be concluded by address and negotiation, I committed not to the sword.

I also ordained, that the servant of the foe who was in the confidence of his master, and, who in times of war and service, vibrated

بدشمن صاحب خود نمجانبند و حق نمک
و صاحبی و نوکر می و نعمت را فراموش
کند و دشمن صاحب خود را خواهد
که بر صاحب خود غالب گرداند
این قسم شخصی را در خدمت
راه ندهند روزگار سزایش را در
کنارش خواهد نهاد
روزی که مملکت توران را
سخر ساختم و در تختگاه سمرقند
بر سریر سلطنت جلوس نمودم
بدوست و دشمن یکسان سلوک
کردم امرای بدخشان و بعضی
امرای قشونات از ترک و تاجیک
که بمن بدیها کرده و چیلها برا
نکینته و بر من شمشیرها کشیده
بودند و از کردار نا پسینده خود
متوبه می بودند چون بمن التجا
آوردند چندان احسان کردم که
شرمته عنایت و احسان من
شدند

و هر کس را رنجانیده بودم با احسان
و انعام تلافی رنجش می کردم
و بمراتب لایق ایشانرا امتیاز
بخشیدم

brated the chain of friendship with the enemy of his prince; and who forgot the sacred ties of lord and of servant, and the fidelity due for the salt and the bread which he had eaten; and who strove to make the enemy of his master the conqueror of his master; I ordained that such a wretch should never be admitted into my service. Time shall hereafter inflict upon him his reward.

On the day on which I conquered the kingdom of Tooraun, and mounted the throne of empire in the capital city of Summurkund, I conducted myself in the same manner towards my enemies and my friends. The Ameers of Buddukhsaun, and other Ameers of Kushoonaut, both Toork and Tauchek, who had done me injuries; and who had practised deceptions upon me; and who had drawn their swords in opposition unto me; and who were alarmed by the remembrance of their evil conduct; when they submitted to my authority, I received them with such kindness and courtesy, that they blushed at my generosity and goodness.

And to every one, whom I had injured or distressed, I made compensation; and I balanced the distresses which he had suffered, by kindness and by gratuities; and by proper marks of my favour I conferred honour upon him.

و کسانی را که در مقام شکست
من در آمده بر من حد بردند
آن قدر بایشان مروت و احسان
کردم که شرمندۀ احسان من
شده غرق غرق خجالت گشتند

و دوستان چون بمن التجا
آوردند چون همیشه برضای من
کار کرده بودند ایشانرا شریک
دولت دانسته در عطای مال
و اسباب مضایقه نکردم

و حاکم هر ملکی را که من
شد حکومت آن ولایت را
باز بوی ارزانی داشتم و ویرا بقید
بمن در آورده مطیع و منقاد خود
ساختم و هر که بمن در نیامد ویرا
بکردار وی گرفتار گردانیدم و حاکم
عادل و عاقل و عامل بر ایشان
تعین نمودم

و ادانی و اراذل را در مرتبه
ایشان نگاهداشتم و نکذاشتم که
قدم از حد خود فراتر گذارند و اکابر
و اشراف را بمهراتب عالیہ امتیاز
دادم و ابواب عدالت در هر ملک
مفتوح داشتم و طریق ظلم و ستم را
مسدود گردانیدم

And to those who had envied my fortune, and who had endeavoured to subvert my power, I conducted myself with such kindness and generosity, that they were confounded at my goodness, and sunk under the sense of their own unworthiness.

And my friends who presented themselves before me, those who had ever acted in submission to my will, I considered as the partners of my fortune: and I regarded not the riches and the wealth which I conferred upon them.

Every kingdom which I reduced, I gave back the government of that kingdom to the prince thereof; and I bound him in the chains of kindness and generosity; and I drew unto me his obedience and submission. The refractory I overcame by their own devices; and I appointed over them a vigorous, and sagacious, and upright governor.

The base and the abject I confined within their proper bounds; and I permitted them not to exceed the limits prescribed them. And on the nobles and the grandees I conferred pre-eminence by exalted dignities; and I threw open the portals of equity and justice in every country; and I closed up the avenues to cruelty and oppression.

امیر نمودم که هر مملکتی که
سخر گردد سپاهی که در آن
مملکت باشد و پناه آورد نوکر
سازند و جای دهند و رعایا و متوطنان
ان دیار را از حوادث و قتل و غارت
و آسیری محافظت نمایند

I ordained, in every kingdom
which should be subdued, that the
warrior of that kingdom who sub-
mitted unto me should be received
into my service; and that the sub-
jects and the inhabitants of that
country should be protected from
injuries, and from slaughter, and
from rapine, and from slavery;

و اموال و اسباب ایشان را از
تاراج و یغما نگاهدارند و غنائمی را
که از آن ملک بدست آید بشقید
ضبط در آورند

And that their effects and their
property should be protected from
ravage and from plunder; and
that the spoils which had been ga-
thered from that country should
be taken from the spoilers;

و ملوکات و علما و مشایخ
و اکابر و اشراف را اعزاز نمایند و
کدخدیان و کلانتران و دهقانان و
مزارعان را استمالت دهند

And that the posterity of the
prophet, and the theologians, and
the holy and the learned men, and
the nobles and the grandees should
be treated with honour and re-
spect; and that the chiefs, and
the leading men, and the princi-
pal men of the towns and the
villages, and those who followed
agriculture, should be protected
and encouraged;

و رعایا را در میلند امید و بیم
نگاهدارند و مقدار کناه و استعداد
او جریمت بگیرند

And that the subjects in gene-
ral should be kept suspended be-
tween hope and fear; and that
when guilty of a crime, they
should be fined in proportion to
the offence, and to their ability.

MISCELLANEOUS EXTRACTS.

NEZZAUMEE.

بهنگام سختی مشو نا امید
کز ابر سیه بارو آب سفید

In the hour of adversity be not
without hope ;
For chrystal rain falls from black
clouds.

SAADEE.

مانند تو آدمی در آفاق
ممکن نبود پری ندیدم

No human creature in this world
Was ever equal to you. I have
not seen a fairy.

بلبل *ار روی تو بیند طلب
کل نکند

Should the nightingale once be-
hold thy beauteous face, he
would no longer seek his beloved
rose.

is a poetic contraction for اگر if.

بهار خورست امی کل لجبایی
که بیننی بلبلان را ناله و سوز

The spring is delightful ! oh rose,
where hast thou been ?
Dost thou not hear the lamentations
of the nightingale, on account
of thy delay ?

JAUMEE.

نهی صد دست ریحان پیش بلبل
نخواهد خاطرش جز نخت کل

You may place an hundred hand-
fuls of fragrant herbs and flow-
ers before the nightingale :
Yet he wishes not, in his con-
stant heart, for more than the
sweet breath of his beloved rose.

صبر تلخ است ولیکن بر شیرین دارد

Patience is bitter, but it bears
sweet fruit.

پند نامہ تصنیف شیخ سعدی شیرازی

THE BOOK OF ADVICE,

COMPOSED BY

SHEIKH SAADEE OF SHIRAZ;

COMPRISING A

COMPENDIUM OF ETHICS.

Translated by FRANCIS GLADWIN, Esq.

کریمایا، بخششای بر حال ما
که هستیم اسیر کمند هوا

نداریم غیر از تو فریاد رس
تویی، عاصیانرا خطا، بخشش و بس
نکردار ما را ز راه خطا
خطا در گذار و صوابم نما

خطاب بر نفس

چهل سال عمر عزیزت گذشت

مزاج تو از حال طفلی نکشت

همه با هوا و هوس ساختی

دمی با مصالح نپرداختی

O BENEFICENT (God); be-
stow pardon on our condition,
Who are captives in the toil of va-
nity.

We have none, excepting Thee
(for our) defender.

Thou art the all-sufficient forgiver
of transgressors ;

Preserve us from the road of sin ;

Pardon our misdeeds, and instruct
us in righteousness.

ADDRESS TO THE SOUL.

FORTY years of your precious
life have elapsed,

(And, alas!) your disposition has
not altered from the state of
childhood :

You have done all things through
thoughtlessness and vanity :

Not an instant have you acted in
conformity to righteousness.

H H

Place

مکن نکیه بر عمر نا پایدار
مباش ایمن از بازی روزگار

Place not reliance upon perishable
life :

Think not yourself secure from the
sport of fortune.

در ترویج کرم
دلا هر که بنهاد خوان کرم
بشد نامدار جهان کرم
کرم نامدار جهانانت کند
کرم گامگار خیانت کند
ورای کرم در جهان کار نیست
وزین کرمتر هیچبازار نیست
کرم مایه شادمانی بود
کرم حاصل زنده گانی بود
دل عالمی از کرم تازه دار
جهانرا ز بخشش پر اوازه دار
همه وقت شود در کرم مستقیم
که هست آفریننده جان کریم

IN PRAISE OF BENEFICENCE.

OH, my heart ! whosoever spread-
eth the table of generosity,
Becomes famous in the world of
beneficence.

Generosity will gain you renown
in the universe ;

Generosity will obtain for you
(true) grandeur. [Or, Benefi-
cence will make manifest your
greatness.]

Than generosity, there is no action
more excellent in the world ;

Neither is any thing more popular :
Generosity is the capital-stock of
delight ;

Generosity is the harvest [profit,
use,] of life.

Invigorate the hearts of men by
generosity ;

Fill the world with the fame of
your beneficence.

At all times be steadfast in active
goodness, [generosity,]

Since the Creator of the soul is be-
ficent.

در صفت سخاوت
سخاوت کند نیکبخت اختیار
که مرد از سخاوت شود بختیار

IN PRAISE OF LIBERALITY.

THE fortunate maketh choice of
liberality,

Because a man is rendered happy
thereby.

Be

بـلطف و سخاوت جهانگیر باش

در اقلیم لطف و سخامیر باش

سخاوت بود کار صاحبـدلان

سخاوت بود پیشـه مقبلان

مـشـو تا توان از سخاوت بری

که کوی بهیـ از سخاوت بری

سخاوت مس عیـرا کیمیا است

سخاوت بهـم در دبارا دواست

در مذمت بنخیل

اگر چرخ گردد بکام بنخیل

و اقبال باشد غلام بنخیل

و گردد کفش کنج قارون بود

و گردد تابـعش ربع مسکون بود

نیرزد بنخیل آنکه نامش بری

و گردد روزگارش کند چاکری

مکن التفاتی بمال بنخیل

میر نام مال و منال بنخیل

Be conqueror of the world through kindness and liberality:

Be a prince in the region of favour and bounteousness.

Liberality is the office [business] of the righteous [wise ;]

Liberality is the duty of the elect [prosperous.]

Be no more without liberality than you can help,

That you may bear away the ball of excellence through munificence.

Liberality is the elixir for (transmuting the copper of defect [vice ;]

Liberality is the remedy for all evils [griefs.]

IN CENSURE OF PARSIMONY.

WAS the sphere to revolve conformably to the desire of the miser,

Was fortune to become his slave,

If in his hands were the treasures of Karoon,

And the whole inhabited world were subject unto him ;

They would not give him such value that you should mention his name ;

Neither if fortune entered into his service.

Pay no respect to the riches of the miser ;

Speak not of his wealth and possessions.

The

نخیل ار بود زاهد بحر و بر
 بهشتی نباشد بحکم خبر
 نخیل ار چه باشد تو نکر بهال
 بخواری چو مفلس خورد کوشمال
 سخیان ز اموال بر می خورند
 نخیلان هم سیم و زر می خورند

صفت تواضع

ولا کر تواضع کنی اختیار
 شود خلق دنیا ترا دوستدار
 تواضع زیادت کند جاه را
 که از مهر پر تو بود ماه را
 تواضع کند هر که هست آدمی
 نه زبید ز مردم بنجر مردمی
 تواضع بود حرمت افزای تو
 کند در بهشت برین جای تو
 تواضع بود مایه دوستی
 که عالی بود پایه دوستی
 تواضع کلید در جنت است
 سرافرازی و جاه را زینت است

The miser, although he be a
 monk [recluse] on sea and on
 land,
 Shall not enjoy Paradise ;--so saith
 the tradition.
 Notwithstanding the miser be
 rich in possessions,
 Through his meanness, he suffers
 equal distress with the needy :
 The liberal enjoy the fruit of their
 riches,
 The parsimonious taste only the
 sorrow of silver and gold.

IN PRAISE OF HUMILITY.

OH, my heart ! if you make
 choice of humility,
 Mankind will be your friends ;
 Humility augmenteth dignity,
 Like as the sun illumines the
 moon.
 Whosoever is humane, practises
 humility.
 Nothing adorns human beings like
 humanity.
 Humility will be the means of
 heightening your character ;
 It will establish your seat in the
 sublime paradise.
 Humility is the capital-stock
 [wealth] of friendship,
 How exalted, then, is the dignity
 of friendship !
 Humility is the key of the gate of
 Paradise ;
 It is the ornament of eminence
 and dignity :

Who-

کسی را که عادت تواضع بود
 ز جاه و جلابش تمتع بور
 تواضع کند مرد را سر فراز
 تواضع بود سر در انرا طراز
 کسی را که کردن کشتی در سر است
 تواضع از وی یافتن خوشتر است
 تواضع کند هو شمند کزین
 نهد شاخ پر میوه سر بر زمین
 تواضع مدار از خلائق دریغ
 که کردن از آن بر کشیدی چو تیغ
 تواضع ز کردن فراز آن نکوست
 کدا کر تواضع کد خوی اوست

مذمت تکبر

تکبر مکن زینهار ای پسر
 که روزی زدوستش ور آئی بسر
 تکبر ز دانا بود نا پسند
 غریب آید اینمعنی از هو شمند
 تکبر بود عادت جا هلان
 تکبر نیاید ز صاحب دلان

Whosoever accustometh himself
 to humility,
 Will derive benefit from his rank
 and station.

Humility exalteth a man :

Humility is the embroidery of
 chiefs.

Whosoever is exalted to the com-
 mand of others,

To experience humility from him,
 is very delightful !

The truly wise man practises hu-
 mility,

The bough full of fruit, places its
 head upon the earth.

Afflict not mankind by withhold-
 ing humility,

Since your neck is thereby exalted
 like an uplifted sword.

Humility is respectable in those of
 high estate,

The beggar who is humble, acts
 only in his profession.

CENSURE OF ARROGANCE.

PRACTISE not arrogance, Take
 care, oh, my son !

For, one day, by its hand, you
 may fall down headlong.

Arrogance is disgusting to a wise
 man ;

It is wonderful how a wise man can
 be guilty of it !

Arrogance is habitual to the ig-
 norant ;

Arrogance cometh not from a
 righteous man.

تکبر عزرازیل را خوار کرد
 بزند ان لعنت گرفتار کرد
 کسی را که خصلت تکبر بود
 سرش پر غرور از تصور بود
 چو دانی تکبر چرا میکنی
 اگر میکنی تو خطا میکنی
 تکبر بود مایه بد بری
 تکبر بود اصل بد کوهری

صفت علم
 بنی آدم از علم یابد کمال
 از نه حشمت و جاه مال و منال
 چو شمع از پی علم باید کد اخت
 که بی علم نتوان خدا را شناخت
 کسی را که شد در ازل بنحیث
 طلب کردن علم کرد اختیار
 خردمند باشد طلبکار علم
 که گرمست پیوسته بازار علم
 طلب کردن علم شد بر تو فرض
 و کروا جب آید پیش قطع ارض

Arrogance ruined Azazil (or Satan), [i. e. The angel of Death.]
 It confined him in the prison of malediction.

Whoever is addicted to arrogance,
 Hath his head filled with proud imaginations.

Since you know what arrogance is,
 why are you guilty of it?

If you practise it, you commit sin.

Arrogance is the capital-stock of misfortune:

Arrogance is the root of an evil disposition.

PRAISE OF KNOWLEDGE.

THE children of Adam attain perfection by knowledge,
 Not through pomp or splendour, riches or possessions.

To gain knowledge you should consume yourself like a candle,
 Since without it you cannot know God.

Whoever destiny hath rendered happy,
 Maketh it is study to acquire knowledge.

The wise will seek after knowledge,
 Since wisdom is ever in request.

The desire of knowledge is your duty,
 And if necessary you would travel in pursuit of it.

Knowledge

ترا علم در دین و دنیا تمام
که کار تو از علم گیرد نظام
میاموز جز علم که غافل
که بی علم بودن بود غافل
بر و دامن علم گیر استوار
که حکمت رساند بدار القرار

امتناع از صحبت جاهلان

ولا کر خردمندی و پوشیار
مکن صحبت جاهلان اختیار
ز جاهل گریزنده چون تیر باش
نه آمیخته چو نشکر و شیر باش
ترا از دانا کر بود یار غار
از آن به که جاهل بود غم کسار
اگر خصم جان تو حائل بود
به از دوستداری که جاهل بود
چو جاهل کسی در جهان خوار نیست
که نادان تر از جاهلی کار نیست
ز جاهل خد کردن اولی بود
کزین ننگ دنیا و عقبی بود
ز جاهل نیاید جزا فعال بد
از و نشنود کس جزا قوال بد

Knowledge will complete you for
this world, and for the next,
For thereby your actions are set in
order.

If thou art wise, thou wilt study
nothing else,

For to be without knowledge is to
to be inconsiderate;

Go, & hold fast the skirt of its robe,
That it may convey you to the
permanent dwelling.

AGAINST ASSOCIATING WITH THE IGNORANT.

OH, my heart! if thou art wise
and prudent,

Choose not the society of the igno-
rant;

Fly from them like an arrow;

Be not mixed with them like sugar
and milk.

If you have a dragon for your com-
panion in the cave,

It is better than to have an igno-
rant associate:

If your mortal enemy be wise,

He is preferable to an ignorant
friend.

None are more despicable in the
world than the ignorant,

Because no action is more unseemly
than ignorance.

It is prudent to shun the company
of the ignorant,

For from their society will result
temporal and eternal shame.

From the ignorant proceed only
evil actions;

No one will hear from them aught
but bad words.

The

سرانجام جاهل جهنم بود
که جاهل نکو عاقبت گم بود
سر جاهلان بر سردار به
که جاهل بخواری کر قنار به

صفت عدل

چو ایزد ترا اینهمه کام داد
چرا بر نیاری سرانجام داد
چو عدل است پیرایه خسروی
چرا عدل را دل نداری قوی
ترا مملکت پایداری کند
اگر معدلت دستیاری کند
چو نوشیروان عدل کرد اختیار
کنون نام نیکست زو یاد کار
جهانرا بانصاف آباد دار
دل اهل انصاف را شاد دار
ز تاثیر عدل است آرام ملک
که از عدل حاصل شود کام ملک
جهانرا به از عدل معمار نیست
که بالاتر از معدلت کار نیست
ترا زین به آخر چه حاصل بود
که نامت شهرشاه عادل بود

The end of the ignorant will be hell;
Their future state is never prosperous.
The heads of the ignorant best suit
the top of the gallows,
For it is fitting they should be seized
by disgrace.

PRAISE OF JUSTICE.

SINCE God hath granted you all
your desires,
Why produce you not the effects
of justice?
Since justice is the ornament of
royalty,
Why establish you not your heart
thereby? [by justice?]
Your kingdom will obtain per-
manency,
If you take justice for your co-ad-
jutor:
Because Noushirvan made choice
of justice,
His good name is held in remem-
brance until now.
Preserve the world in prosperity
through justice;
Make glad the hearts of the just.
The peace of a kingdom is preserved
by the impressions of justice,
For its desires are obtained by the
exercise thereof.
The world has no architect superi-
or to justice.
Since no action is more elevated,
[than justice,]
What better end can you require
for yourself,
Than that you may be stiled THE
JUST KING?

اگر خواهی از نیک بختی نشان
در ظلم بندی بر اهل جهان
رعایت دریغ از رعیت مدار
مراد دل داد خواهان برار

مذمت ظلم

خرابی زبیداد بیند جهان
چو بستان خرم ز باد خزان
مده رخصت ظلم در هیچ حال
که خورشید ملکوت نیابد زوال
کسی گاتش ظلم زد در جهان
بر آورد از اهل عالم فغان
ستم بر ضعیفان مسکین مکن
که ظالم بدوزخ رود بی سخن
ستم کش گر آبی بر ارد زدل
زند سوز او شعله در آب و گل
ستم بر ضعیفان بیچاره زور
بیندیش آخر ز تنگی کور
به آزار مظلوم مایل مباش
زدود دل خلق غافل مباش
مکن مردم آزاری و تند رای
که نا که رسد بر تو قهر خدای

If you seek a monument of your
good fortune,
Shut the door of oppression on
mankind ;
With-hold not favour from the
peasant ;
Gratify the hearts of the suppliant
for justice.

CENSURE OF OPPRESSION.

THE world suffers destruction
from injustice,
As a delightful garden, by the
wind of autumn.
Suffer not oppression in any case,
That the sun of your empire may
not decline.
Whosoever inflames the world with
the fire of tyranny,
Draws out lamentations from man-
kind.
Oppress not the poor and weak,
For the tyrant goes to hell, with-
out a word.
If the oppressed send out from his
heart one sigh,
The heat thereof will set in flames
both sea and land.
Oppress not the weak, who are in-
capable of making resistance ;
Think of the end, and of the pu-
nishment in the grave.
Wish not to distress the oppressed ;
Slight not the smoke [the sighs] of
the hearts of God's creatures ;
Exercise not severity and morose-
ness,
For the vengeance of God will
overtake thee unawares.

صفت قناعت

ولا گر قناعت بدست آوری
 در اقلیم راحت کنی سروری
 اگر تنگدستی ز سختی منال
 که پیش خردمند میچست مال
 ندارد خردمند از فقر طار
 که باشد نبی را ز فقر افتخار
 غنی گر نباشی ممکن اضطراب
 که سلطان نخواهد خراج از خراب
 غنی را زر و سیم آرایش است
 و ولیکن بفقر اندر آسایش است
 قناعت بهر حال اولی تر است
 قناعت کند هر که نیک اختر است
 ز نور قناعت بر افروز جان
 که روشن ز خورشید باشد جهان

منبت حرص

ایا مبتلا گشت در دام حرص
 شده مست و لای عقل از جام حرص
 مکن عمر ضایع بتحصیل مال
 که بمنرخ کوهر نباشد سفال

PRAISE OF CONTENTMENT.

OH my heart! if thou acquirest
 contentment,
 Thou wilt make thyself a monarch
 in the kingdom of tranquillity.
 If thou art indigent, account it not
 a hardship,
 Since, in the opinion of the wise,
 wealth is of no consideration.
 The wise man reckoneth not po-
 verty any dishonour,
 Since poverty was the prophet's
 glory.
 If thou art not rich, be not disturbed,
 Since the King will not exact tri-
 bute from the desolate.
 Gold and silver are the ornament
 of a rich man,
 But in poverty there is rest.
 Contentment, in all estates, is most
 commendable;
 Whosoever is fortunate, practises it.
 Illumine the soul by the light of
 contentment,
 As the world is irradiated by the sun,

CENSURE OF AVARICE.

HAVE a care, ye who are entan-
 gled in the snare of covetousness,
 From being intoxicated, & deprived
 of reason, by the cup of avarice.
 Waste not life, in the acquisition
 of wealth,
 Since earthen ware is not of equal
 value with jewels.

Whosoever

هر آنکس که در بند حرص او افتاد
 دهد خر من زنده گانی بباو
 گرفتیم که اموال قارون تراست
 همه نعمت ربع مسکون تراست
 چرا میکنی محنت از بهر مال
 که خواهد شدن نا کهن پایمال
 چرا میکدازی ز سودای زر
 چرا میکشی بار محنت چو خر
 چنان کشته صید بهر شکار
 که یادت نیاید ز روز شمار
 چنان عاشق روی زر کشته
 که شوریده احوال و سر کشته
 مباد ادل آن مردم آهین شاد
 که از بهر دنیا دهد دین بیاد

صفت طاعت

کسی را که اقبال باشد غلام
 بود میل خاطر بطاعت مدام
 نشاید سر از بندگی تافتن
 که دولت بطاعت توان یافتن

Whosoever falleth into the prison
 of avarice,
 Giveth the harvest of life to the
 winds.
 I admit that you possess the riches
 of Karoon,
 And that all the conveniences of
 the habitable world are yours ;
 But why labour after riches,
 Since they will suddenly perish ?
 Why destroy thyself, by thy mad-
 ness after gold ?
 Wherefore dost thou carry the bur-
 then of labour, like the ass ?
 In such manner hast thou become
 the prey of thine own pursuits,
 That thy memory neglecteth the
 day of account.
 Thou art so inflamed with the love
 of gold,
 That thou art mad and distracted.
 Let not the heart of that man of
 iron rejoice,
 Who for this world, giveth futu-
 rity to the wind.

PRAISE OF OBEDIENCE TOWARDS GOD.

HE to whom good fortune is sub-
 servient,
 Hath his heart constantly inclined
 to obedience.
 It is not prudent to turn away the
 head from servitude,
 For wealth may be obtained through
 dutifulness.

Happiness

سعادت ز طاعت میر شود
 دل از نور طاعت منور شود
 اگر بندي از بهر طاعت میان
 کشاید در دولت جاو دان
 ز طاعت نه پیچد خردمند سر
 که بالایی طاعت نباشد هنر
 پرستنده آفریننده باش
 در ایوان طاعت نشیننده باش
 سر از جیب پرهیزگاری بر آر
 که جنت بود جایی پرهیزگار

صفت عبادت
 به آب عبادت وضو تازه دار
 که فردا ز آتش شوی رستگار
 نماز از سر صدق بر پایدار
 که حاصل کنی دولت پایدار
 ز تقوی چراغ روان بر فروز
 که چون نیک بختان شوی نیکروز

صفت شکر
 زیادت کند شکر جاه و جلال
 زیادت کند شکر مال و منال

Happiness is attained by submission;

The heart will be illuminated by the light thereof.

If you gird up your loins to obedience,

The door of eternal wealth will be opened.

The wise man neglecteth not his duty towards God,

Since no occupation is superior thereto.

Be an adorer of the Creator,

Take your seat in the portico of obedience.

Raise thy head from the bosom of abstinence,

For paradise will be the habitation of the continent.

PRAISE OF DIVINE WORSHIP.

RENEW your ablutions, with the water of devotion,

That to-morrow you may be released from the fire.

Be steadfast in prayer thro' faith,

That you may obtain unperishable riches.

Through piety, supply the light of the fleeting lamp,

That, like the fortunate, you may be blessed.

PRAISE OF THANKSGIVING TOWARDS GOD.

THANKSGIVING will increase your pomp and splendour,

It will augment your wealth and possessions.

If

اگر شکر حق تا بروز شمار
 گذاري نباشد يکي از هزار
 ولي گفتن شکر اولي تر است
 که اسلام را شکر او زيور است
 ز شکر جهان آفرين سر مستاب
 که در باغ دين شکر او هست آب

صفت صبر

تر اگر صبري بود دست يار
 بدست آوري دولت پايدار
 صبري بود گاد صاحب دلان
 نه پيچند زوروي دين پروران
 صبري بهر حال اولي بود
 که در ضمن او چند معني بود
 صبري کلید در آرزو است
 کشاينده کشور آبرو است

صفت راستی

ولا اگر کنی راستی اختیار
 شود خلق داترا دوستدار

If you render thanks unto God un-
 til the day of account,
 You will not enumerate a thou-
 sandth part ;
 Nevertheless it is most excellent to
 return thanks,
 Since the praise of him is the orna-
 ment of true religion.
 Neglect not thanksgiving to the
 Creator of the world,
 For the recital of his praise is the
 stream [water] of the garden of
 religion.

PRAISE OF PATIENCE.

IF you are aided by patience,
 You will acquire unperishable
 riches.
 Patience is the duty of the righ-
 teous ;
 The religious turn not their head
 therefrom.
 Patience is excellent in all cases,
 [conditions,]
 For it may be comprehended in
 various senses :
 Patience is the key of the door of
 desire,
 It is the victor in the kingdom of
 renown.

PRAISE OF TRUTH.

OH my heart ! if you make choice
 of truth,
 Mankind will be your friends.

نه پیچد سر از راستی هوشمند
 که از راستی نام کردد بلند
 ترا کر بود راستی در نهاد
 هزار آفرین بر بهاد تو باد
 دم از راستی کر زنی صبح وار
 ز تاریکی جهل کسیری کنار
 مزن دم بجز راستی زینهار
 که دار دقتیلت یمن بر یسار
 به از راستی در جهان کار نیست
 که در کلبن راستی خار نیست
 کسی را که نادر راستی کشت کار
 کجا روز محشر بود رستگار
 ز نادر راستی نیست کاری بهتر
 کز و نام نیلوشود بی وقار

مذمت کذب

کسی را که کردد زبان دروغ
 چراغ دلش را نباشد فروغ
 دروغ آدمی را کند بی قار
 دروغ آدمی را کند شرار

A wise man swerveth not from
 truth,
 For thereby a man becometh fa-
 mous.
 If you have truth in your disposi-
 tion,
 May a thousand encomiums at-
 tend on such a temper !
 If you breathe truth, like the true
 day spring,
 You will separate yourself from
 the darkness of ignorance.
 Never utter any thing but truth,
 Seeing that the right hath more
 excellency than the left.
 There is nothing in the world pre-
 ferable to truth,
 For in the rose-bush of veracity,
 there is no thorn.
 He who acteth with falsehood,
 [not with truth,]
 How shall he be acquitted in the
 day of judgement ?
 Nothing is more detrimental than
 falsehood,
 Since thereby a good name falls
 into disgrace.

CENSURE OF FALSEHOOD.

WHOSOEVER exerciseth a ly-
 ing tongue,
 The lamp of his heart shall not
 have light :
 Falsehood dishonoureth a man ;
 Falsehood maketh a man ashamed.

Oh !

دروغ ای برادر مگو زینهار
که کاذب بود خوار و بی اعتبار
ز کذاب کسیرد خسر و مندگار
که او را نیارد کسی در شمار

امر در مشاهده قضا و قدر

نکه کن برین کنبد زر بکار
که سقفش بود بی استون استوار
سرا پرده چرخ گردنده بین
در و شمعهایی فروزنده بین
یکی پاسبان و یکی پادشاه
یکی داد خواه و یکی تاج خواه
یکی گامران و یکی متمند
یکی شادمان و یکی دردمند
یکی تاجدار و یکی با جدار
یکی سرفراز و یکی خاکسار
یکی نامراد و یکی کام کار
یکی بی نوا و یکی مالدار

Oh ! brother never utter a lie,
For a liar is despicable, and with-
out credit :
The wise man shunneth the liar,
Since nobody maketh any account
of him.

REFLECTIONS ON FATE AND DESTINY.

BEHOLD this dome fretted with
gold,
Whose roof is strong without pil-
lars ;
Behold the pavilion of the revolv-
ing sphere,
Behold the bright candles which
are placed therein !
One is a watchman, another a king ;
One imploring justice, and another
coveting a crown ;
One gratified, and another wish-
ing ;
One merry, and another sad ;
One a king, and another a subject ;
[i. e. One wearing a crown,
and another paying tribute ;]
One elevated, & another humbled ;
One disappointed, and another
blest ;
One poor, and another rich ;

One

یکی را عفا و یکی را غنا
 یکی را بقا و یکی را قانا
 یکی تندرست و یکی ناتوان
 یکی سال خورد و یکی نو جوان
 یکی در صواب و یکی در خطا
 یکی در دغا و یکی در دغا
 یکی نیک خلق و یکی تند خوی
 یکی بردبار و یکی جنگ جوی
 یکی در تنعم یکی در عذاب
 یکی در مشقت یکی گام یاب
 یکی در جهان جلالت امیر
 یکی در کمند حوادث اسیر
 یکی در گلستان راحت مقیم
 یکی در غم رنج و محنت ندیم
 یکی را برون رفت ز اندازه مال
 یکی در عم نان و خرج عیال
 یکی را شب و روز مصحف بدست
 یکی خفته در کنج میخانه مست
 یکی نیک کردار و نیک اعتقاد
 یکی غرق در بحر فسق و فساد

One in perury, and another in affluence :

One existing, and another perishing ;

One healthy, and another weak ;

One in old age, and another in youth ;

One in righteousness, and another in sin ;

One in deceit, and another in war ;

One humane, and another morose ;

One submissive, and another seeking strife ;

One in enjoyment, and another in torment ;

One in adversity, and another in prosperity ;

One a prince in the world of grandeur ;

Another imprisoned in the toil of misfortune ;

One dwelling in the garden of tranquillity ;

Another intimate with sorrow, difficulty, and labour.

One possessing wealth beyond account ;

Another borrowing for bread, and necessaries for his family.

One day and night with the Koran in his hand ;

Another, sleeping in the corner of a tavern intoxicated :

One of good works, and good faith ;

Another immersed in the ocean of obscenity and impiety.

یکی غازی و چابک و پهلوان
یکی گاهل و سست و ترسیده جان
ازین پس ممکن تکیه بر روزگار
که نا که زجانت بر آید و مار

امتناع از اعتما بر غیر الهی
مکن تکیه بر ملک و جاه و چشم
که پیش از تو بود دست بعد از تو نام
مکن تکیه بر تخت فرمان دہی
که نا که چو فرمان رسیدن جاندہی
مکن شادمانی بکنج و خدم
که نا که شود سر بسر کل العدم

امتناع از بدی و بد کرداری

مکن بد کہ بد بینی از یار نیک

نمی روید از تخم بد بار بیک
مکن شادمانی بجاه و جلال
کہ ہی خوف نقصان نباشد کمال

One a warrior, alert, and athletic;
Another tardy, languid, and afraid
of his life.
Therefore, place not reliance upon
fortune,
For suddenly thy life shall be
brought to an end.

WARNING NOT TO HAVE ANY
RELIANCE BUT UPON GOD.

PLACE not reliance upon king-
doms, pomp, and troops;
Since they were before thee, and
will remain after thee.
Place not reliance upon the throne
of empire;
Since, unawares, when the man-
date arriveth, thou must resign
thy life.
Rejoice not in wealth and retinue;
For, suddenly, from beginning to
end, they shall vanish.

WARNING FROM EVIL INTEN-
TIONS AND ACTIONS.

COMMIT not evil, lest you expe-
rience the same from a good
friend;
Good fruit groweth not from bad
seed.
Delight not in pomp and splendour,
Since there is nothing perfect, of
which we may not fear a decrease.

بیان عدم ثبات حالات دنیا

بسیا پادشاهان سلطان نشان
 بسیا پهلوانان کشورستان
 بسیا تند گردان لشکر شکن
 بسیا شیر مردان شمشیر زن
 بسیا ماه رویان شمشاد قد
 بسیا تا زنیان خورشید خد
 بسیا نام دار و بسیا گام کار
 بسیا سر و قد و بسیا گلعدار
 که کردند پیراهن عمر چاک
 کشیدند سرور کریبان خاک
 چنان خرمن نام شان شد بیاد
 که هرگز کی را نشانی نداد
 منه دل برین کاخ خرم هوا
 که می بارد از آسمانش بلا

REFLECTIONS ON THE INSTABILITY OF WORLDLY GOODS.

MANY kings, of memorable reigns ;
 Many heroes, conquerors of kingdoms ;
 Many mighty warriors, subduers of armies ;
 Many lion-like men, smiters with the sword ;
 Many with faces fair as the moon, and forms like the box-tree ;
 Many delicate ones with countenances like the sun ;
 Many famous and many successful ;
 Many with forms like the cypress, and many with rosy cheeks,
 Who have torne the garments of life,
 And have covered their heads in the bosom of the earth.
 In such wise hath the harvest of their names vanished ;
 That no one could discover even a vestige of them.
 Fix not the heart upon this mansion of pleasant breezes,
 For its sky rains down calamity.

EXTRACTS

FROM THE WORKS OF VARIOUS

PERSIAN AUTHORS,

FROM THE TENTH CENTURY TO THE PRESENT TIME;

BY WHICH THE ORIENTALIST MAY TRACE THE SEVERAL CHANGES
OF LANGUAGE, OWING TO THE INTRODUCTION OF ARABIC.

TENTH AND ELEVENTH CENTURIES.

خبر چگونگی مرگ قباد از تاریخ طبری

Account of the Manner of Cobad's Death, from the
Tareekh Tabaree*.

Translated by Sir W. OUSELEY, LL. D.

محمد بن جریر گوید کہ مرگ
قباد چگونہ بود و گوید کہ اورا عرب
بکشت و سبب کشتن قباد آن بود
کہ وی زہد گرفت و خون نریختی و
کس را نکشتی و با کس حرب
نکردی و مزدک اورا برین راہ
داشت پس ہیبت او از دل

MOHAMMED ben Jahir re-
lates the manner of Cobad's† death,
and says that the Arabians slew
him; and that the occasion of their
killing him was this: That having
devoted himself to a life of absti-
nence and piety, he shed not any
blood; neither did he put any per-
son to death, nor make war on any
one. And Mazdak‡ encouraged
him in this line of conduct. Then

* Concerning the original of this work, *vide supra*, p. 68.

† Cobad, seventeenth monarch of the Sassanian, or fourth dynasty, and father of the celebrated Nushirvan, surnamed the Just, died about the year of Christ 520.

‡ Mazdak, the chief of an heretical sect: he strove to abolish the distinction of ranks, and recommended a community of wives and of property.

ملوک بشد و کس او را پیست
 نداشت چون از حرب او ایمن
 شدند همه ملکان در پادشاهی او
 طمع کردند و ملک عرب از
 دست وی بود که نام وی نعمن بن
 المنذر بود و نشست وی به حیره بود
 و بشام ملکی بود نام وی حارث
 بن عمرو بن حنجر الکندی از دست
 ملک یمن آن تبع که در یمن بود
 این حارث از شام بکوفه آمد
 و بحیره و نعمانرا بکشت و ملک
 عرب بگرفت قباد او را کس فرستاد
 که این ملک بی فرمان من
 گرفتی ولیکن من ترا ارزانی دارم
 باید که با من دیدار کنی تا بهمان رسم
 که من نعمانرا نهاده بودم ترا نیز بنهم
 و حد زمین عرب و مملکت تو پیدا
 کنم تا عرب از آن حد اندر نکذرد
 حارث بیامد و با قباد بحد سواد
 عراق بنزدیکی مداین دیدار کرد و
 یکجا بنشستند قباد غلامی را گفت
 که چیزی شیرین بیاور تا بنخوریم
 تا به یکجا هم طعام شویم غلام
 طبقی خرما بیاورد و پیش ایشان

all veneration and fear of Cobad departed from the hearts of the princes, and no one respected or dreaded him; and as they were free from any apprehensions of his attacking them, all the princes in his empire began to form ambitious projects. The king of the Arabs, Naaman ben Almondar, was under his subjection; and his residence was at Hira. And there was a king in Syria called Hareth ben Omru ben Hejer al Kindi, who was tributary to the king of Yemen; to the Tobba, or sovereign of that country. Then Hareth came from Syria to Cufa, and to Hira, and slew Naaman, and seized upon the kingdom of the Arabians. Cobad sent a person to him, saying, "Why have you seized upon this kingdom without my commands? but as I hold you in esteem, a personal interview must take place between you and me, that I may prescribe to you the same conditions which were imposed on Naaman, and fix the boundaries of the land of the Arabs, and the limits of your kingdom, so that the Arabs shall not pass beyond them." Hareth came, and held an interview with Cobad, on the borders of the Suwad* of Irak, near Madaien. Being seated together on the same spot, Cobad desired a servant to bring something sweet, that since they were sitting together, they might also eat together. The servant brought

* The villages and small towns of Irak are generally called Suwad.

بنهاد ان نیمه که سوی قباد بود خرما
 بود دانه برون کرده و بجای دانه
 مغز بادام اندر نهاده و آن نیمه که
 سوی حارث بود با دانه بود چنانکه
 خرما بود چون قباد خرما را بر کوفتی
 و بدان نهادی چیزی برون نیاریدی
 و حارث خرما بر کوفتی و دانه برون
 انداختی پس قباد حارث را گفت
 که این چیست که از دانه برون
 می اندازی حارث گفت این دانه
 خرما نزد ما شتر خورد و من مردم
 نه شتر قباد خجل شد پس چون
 خرما سیری شد قباد مر حارث را
 حد نهاد گفت حد عرب از باده
 است تا کوفه و تا لب رود فرات
 ازین سوی سواد عراق است و
 نباید که از لب رود فرات هیچ کس
 ازین سوی آید از عرب حارث
 پذیرفت و پیرا کنند پس حارث
 سخن قباد را خوار داشت و عرب را
 نگاه نداشت و عرب ازین سوی
 فرات آمدند و مر روستاها سواد را
 تاراج کردند و چون خبر بقباد رسید
 کس فرستاد سوی حارث که این
 حد که من ترا نهادم نگاه نداشتی

a dish of dates, and laid it before them. That portion next to Cobad consisted of dates, the stones of which had been extracted, and the kernels of almonds substituted in their places; those next to Hareth were with the stones, as dates in their natural state. After Cobad took the dates, and had put them into his mouth, he did not take any thing out; but Hareth took the dates, and threw away the stones. Then Cobad said to Hareth, "What is this which you spit forth from your mouth?" Hareth answered, "The stones of dates, in my country, (among us) are the food of camels; I am a man, not a camel." Cobad was confounded. When the dates were consumed, Cobad assigned to Hareth the boundaries; saying, "The Arabian borders are from the Desert to Cufa, and to the brink of the river Euphrates; this side is the Suwad of Irak, and none of the Arabians must pass from this side, from the brink of the Euphrates." Hareth acquiesced, and they parted. But after this, Hareth, holding in contempt the words of Cobad, restrained not the Arabians; and they passed from their side of the Euphrates, and plundered, and laid waste the villages of the Suwad. When intelligence of this reached Cobad, he dispatched a person to Hareth, saying, "You have not observed the limits which I assigned to you." Hareth replied, "Those plunderers are Arabs who prowl about

حارث گفت این دزدان عرب اند
 که بیهی تازند روز و شب از هر سویی
 من ایشانرا نگاه نتوانم داشتن تا
 مرا مال نبود و نیروی آن نبود که
 که من ایشانرا باز دارم پس قباد از
 روستای سراد که بر لب فرات بود شش
 دین بزرگ بحارث داد حارث چون
 آن بستد پس از آن عراب را نگاه
 داشت تا نیز از فرات نگزشتند و بعد
 حارث اندر نشدند پس حارث کس
 فرستاد بتبع ملک یمن که این ملک
 حارث زیون است و او را خطری نیست
 و من با او چنین و چنین کردم و اگر تو
 با سپاه یمن بیایی این ملک حارث
 بگیری آن تبع سپاه بسیار جمع کرد
 و بیامد و بر لب فرات فرود آمد و
 بحیره بنشست که نتوانست شدن
 از بسیاری سپاه ندیدی شد نام او
 نجف از دیه های کوفه و از فرات
 رودی برید تا بحیره اندر آمد و
 بنجف آمد و آنجا بنشست و تبع را
 برادر زاده بود نام وی سمرا با
 سیصد و بیست هزار مرد بحرب قباد

about night and day : it is impossible for me to watch them ; for if I were to expend all that I possess in endeavouring to restrain them, I should not have the power to accomplish it." Then Cobad gave to Hareth six large villages of those belonging to the Suwad on the banks of the river Euphrates. When Hareth had taken possession of those, he restrained the Arabs, so that they did not pass the Euphrates, nor enter the Persian territories. Then Hareth sent a person to the Tobba *, or sovereign of Yemen, saying, " This king of Persia is a weak-minded man, and void of understanding, and I have acted with him so and so ; and if you come with the army of Yemen, you may seize upon the Persian Empire." The Tobba immediately assembled a considerable army, and set out, and arrived at the banks of the Euphrates : he could not, on account of the multiplicity of his troops, make Hira his halting place ; he proceeded to the village named Nejef, one of the villages of Cufa ; and he caused a canal to be cut from the Euphrates to Hira. He halted at Nejef. The Tobba had a nephew, (the son of his brother,) named Samer ; him he sent, with 320,000 men, to war on Cobad. But Cobad fled in confusion, and escaped to Rey. Samer pursued him, and took him

* The general title of the kings of Arabia Felix.

فرستاد و قباد بجست و به هزیمت
شد و بری شد و سمر از پس وی بشد
و بری بگر فتش و بکشت و بشع
نامه کرد

at Rey ; and put him to death, and wrote an account of this to the Tobba.

Extract from Furdoosee.

Translated by Sir W. JONES.

* یکی وشت بینی همه سرخ وزرد
کز آن شاد کرد دل را و سرود
همه بیش و باغ و آب روان
یکی جایگاه از در پهلوان
زمین پر نیان و هوا مشکبوی
کلاب است کوی مکر آب جوی
خم آورده از بار شاخ سمن
صنم گشته از بوی گلبن چمن
خرامان بلرد بر گلان تدر
خروشنده قمری و بلبل زسرو

SEEST thou yonder plain of various colours [red and grey ;] By which the heart of a valiant man may be filled with delight ? It is entirely covered with groves and gardens and flowing rivulets ; It is a place belonging to the abode of heroes. The ground is a perfect silk, and the air is scented with musk ; You would say, Is it rose-water which glides between the banks ? The stalk of the lily bends under the weight of the flower ; And the whole grove is charmed with the fragrance of the rose-bush. The pheasant walks gracefully among the flowers ; The dove and nightingale warble from the branches of the cypress.

* This is part of a speech by a young amorous hero, the Paris of Furdoosee, who had reason to repent of his adventure with the daughter of Afrasiab, for he was made captive by the Turks, and confined in a dismal prison, till he was delivered by the valour of Rostam.

From

ازین پس کنون تا به بس روزگار
 شود چون بهشت آن لب جویبار
 پرچهره بینی ماه دشت و کوه
 بهر سو بشادی نشسته گروه

منیره کجا دخت افراسیاب
 درخشان کند باغ چون آفتاب
 ستاره دوم دختر کی نشین
 به با کنزان و با افرین
 بیاراید آن دشت دخت کزین
 ستاره زند بر گل و یاسمین
 به دخت ترکان پوشیده روی
 به سرو قد و به مشکموی
 به رخ پر از گل چشم پر ز خواب
 به لب پر از می ببوی کلاب
 اگر ما بنزدیک آن چشنگاه
 شویم و بتازیم یک روزه راه
 بگیریم از ایشان پرچهره چند
 بنزدیک خسرو بریم ارجمند

From the present time to the
 latest age,
 May the edge of those banks re-
 semble the bowers of Paradise !
 There you will see, on the plains
 and hills,
 A company of damsels, beautiful
 as fairies, sitting cheerfully on
 every side.
 There Manizha, daughter of Afra-
 siab,
 Makes the whole garden blaze
 like the sun.
 Sitara, his second daughter, sits
 exalted like a queen,
 Encircled by her damsels, radiant
 in glory.
 The lovely maid is an ornament to
 the plains ;
 Her beauty fullies the rose and the
 jasmine.
 With them are many Turkish
 girls, all with their faces veiled ;
 All with their bodies taper as a
 cypress, and locks black as musk ;
 All with cheeks full of roses, with
 eyes full of sleep ;
 All with lips sweet as wine, and
 fragrant as rose-water.
 If we go near to that bower,
 And turn aside for a single day,
 We may take several of those love-
 ly nymphs,
 And bring them to the noble Cy-
 rus.

Another

Another Extract from Furdoosee.

Translated by Sir WILLIAM JONES.

چو برخاست از لشکرکش کرد
 رخ نادران ما کشت زرد
 من این کرز یکنرم برداشتم
 سپرا هم آنجای بکذاشتم
 خروشی برآورد اسبم چو پیل
 زمین شد پریشان چو دریای نیل *

WHEN the dust arose from the
 approaching army,
 The cheeks of our heroes turned
 pale ;
 But I raised my battle-axe,
 And with a single stroke opened a
 passage for my troops :
 My steed raged like a furious ele-
 phant,
 And the plain was agitated like the
 waves of the Nile.

* The great hero and poet, Togrul Ben Erslaun, was the last king of the Seljukian race : he was extremely fond of Furdoosee's poetry ; and in the battle in which he lost his life, he was heard to repeat aloud these verses from the Shah Nameh.

Ode of Khaukaunee.

Translated by JONATHAN SCOTT, Esq.

لعل رخا سمن برا سروروان کیستی
 سمدلا ستمکرا افت جان کیستی
 سروقد تو دیده ام آه الف کشیده ام
 نرکس دیده ام روح روان کیستی

O ! Ruby face, jasmine bosom,
 waving cypress, who art thou ?
 Flinty heart, cruel tyrant, life de-
 stroyer, who art thou ?
 I have seen thy cypress-like stature ;
 I have heard a deep sigh ;
 I have seen thy narcissus' eyes ; O !
 inspirer of souls, who art thou ?
 o o From

از چمن که رسته نرگس سر بسته	From the walks of the garden, bordered with hyacinth,
قدر شکر شکسته غنچه دهن کیستی	The sweetness of the sugar-cane is excluded. O! rose-bud-lipped, who art thou?
دام نهاده بروی مست زیاده میروی	You walk spreading snares; you move flushed with wine;
شت کشاده بری سخت کمان کیستی	You go taking aim; what fatal bow art thou?
ابروی تو چو ماه نو برده زماه نو کرو	Thy eye-brow, like the new moon, has robbed the full of her splen- dour:
آفت جانمن شنو قتنه جان کیستی	Attend, Oh! torment of life, what torturer art thou?
خاقانی غلام تو مست شده ز جام تو	Khakani, thy slave, is intoxicated with the wine of thy beauty?
جان بدهم بنام تو روح روان کیستی	I could sacrifice life for thy name. What animating soul art thou?

THIRTEENTH CENTURY.

From the Gulistaun of Saadee.

Translated by Sir WILLIAM JONES.

شعر	Verses.
و رب صدیق لامنی فی وادایا	My companion oft reproaches me for my love of Leila.
الم یرا یوما فتوضح لی عذری	Will he never behold her charms, that my excuse may be accepted?
قطعه	Strophe.
کاش کانان که عیب من جستند	Would to Heaven, that they who blame me for my passion,
رویت ای دلستان بدیدندی	Could see thy face, O thou ra- visher of hearts!

That,

تا بجای تر نج در نظرت
بینبر دستها بریدندي

That, at the sight of thee, the
might be confounded,
And inadvertently cut their heads
instead of the fruit, which they
hold *.

مشنوي

Rhyme.

ترا بر درد من رحمت نیاید
توفیق من یلي بهمدرد باید
که با او قصه مي گویم همه روز
دو خیزم را بهم خوشتر بود سوز

Thou hast no compassion for my
disorder :
My companion should be afflicted
with the same malady,
That I might sit all day repeating
my tale to him ;
For two pieces of wood burn to-
gether with a brighter flame.

شعر

Verfes.

ما مرّ من ذکر الحمي . بسمعي
ولو سمعت ورق الحمي صاحت معي

The song of the turtle dove passes
not unobserved by my ear ;
And if the dove could hear my
strain, she would join her com-
plaints with mine.

يا معشر الخللان قولوا للمعافي
يا ليت تدري ما بقلب المومجي

O my friends, say to them, who
are free from love,
Ah, we wish you knew what
passes in the heart of a lover !

قطعه

Strophe.

تندستانرا نباشد درد ریش
جز بهمدردی نگویم درد خویش
گفتن از زنبور . بیحاصل بود
با یکی در عمر خود ناخورده نیش
تا ترا حالي نباشد همچو من

The pain of illness affects not them
who are in health :
I will not disclose my grief but to
those,
Who have tasted the same afflic-
tion.
It were fruitless to talk of an hor-
net to them, who never felt its
sting.
While thy mind is not affected
like mine,

* Alluding to a story in the Koran.

حال ما باشد ترا افسانه پيش
سوز من با ديکري نسبت مکن
او نمک بر دست و من بر عضو ريش

The relation of my sorrows seems
only an idle tale.

Compare not my anguish to the
cares of another man ;

He only holds the salt in his hand,
but it is I who bear the wound
in my body.

Extracts from the Bostan of Saadee.

Translated by GEORGE SWINTON, Esq.

دو تن پرور ابي شاه کشور کشاي
يکي اهل رزم و يکي اهل راي
ز نام اوران کوي دولت برند
که دانا و شمشير زن پرورند
فلم را و شمشير را دوست دار
که در هر دو بستند تدبير کار

O King ! conqueror of nations, en-
courage two sorts of persons ;
The one skilled in war, the other
in counsel.

If you wish to win the palm of em-
pire from other potentates,
You must cherish both the war-
rior and the counsellor.

Show regard to the pen and the
sword ;

For by means of these two are the
affairs of government best con-
ducted.

Should the king, who despises the
pen and the sword,
Be cut off, bewail not his fate.

Esteem the statesman and foldier,
not the musician ;

For it is not from a woman that
wisdom or valour can come.

While the enemy is preparing for
war,

It becomes not a king to give him-
self up to banquets and music.

Many

هر انکو قلم را نورزيد و تيغ
بر و کر بميرد مکو ابي دريغ
قلم زن نکو دار و شمشير زن
نه مطرب که مرد نيابد ز زن
نه مرد يست دشمن در اسباب جنگ
تو مدهوش ساقی و آواز چنگ

بسا اهل دولت بيازي نشست

که دولت برفتس بيازي ز دست

نکویم ز جنگ بداندیش ترس

که در حالت صلح از او پیش ترس

بسا کو بروز ایت صلح خواند

چو شب شد سپه بر سرخفته راند

ز ره پوش چسپند مرد افکنان

که بستر بود خوابگاه زنان

بباید نهان جنگ ساختن

که دشمن نهان آورد تاختن

حذر کار مردان کار اگر هست

یزک سد رونین لشکر گهست

Many powerful princes have spent
their lives in the pursuit of plea-
sure ;

And by their love thereof, they
have lost their power.

Fear not the seditious in the time
of war ;

They are more to be feared in the
time of peace.

Many who have professed peace in
the day,

Have at night fallen on the unwary
slumberer.

When the warrior retires to rest,
he keeps his armour on :

A soft couch is the place of repose
for women only.

The schemes of war should be
planned secretly ;

For the enemy in secret maketh his
assault.

Caution is the protection of a wise
man,

As the night-guard is the brazen
rampart of a camp.

Another Extract from the Bostaun of Saadee.

Translated by GEORGE SWINTON, Esq.

شنیدم که طغرل شبی در خزان

گذر کرد بر هندوی پاسبان

ز باریدن برف و باران و سیل

بلرزش در افتاده همچو سهیل

I Have heard that king Togrul, in
an autumnal night,

Passing by an Indian centinel,

While the hail and the snow lay
thick on the ground,

Observed him shivering with cold,
like the star Soheil.

دلش بر روی از رحمت آورد جوش
 که اینک قبا پوشستم بیوش
 و می منتظر باش بر طرف بام
 که بیرون فرستم بدست غلام
 در این بود باد صبا دروزید
 شهرنش در ایوان شاهی خرید
 و ساقی پری چهره در خیل داشت
 که طبعش برو اندکی میل داشت
 تماشا نرکس چنان خوش فتاد
 که هندوی مسکین برفتش زیاد
 قبا پوشتین بر گذاشتش بکوش
 ز بد بختیش بر نیاید ز دوش
 مکر رنج سرما برو بس نبود
 که دور سپهر انتظارش فرود
 نکه کن چو سلطان بغفلت بخت
 که چوبک زنش با مدادان چه گفت
 مکر نیکبخت فراموش شد
 که دستت در اغوش اغوش شد
 ترا شب بعیش و طرب میرود
 چه دانی با ما چه شب میرود

The king, moved with compassion,
 said to him,
 Behold here is my warm mantle of
 fur ;
 Remain a moment on this terrace,
 And I will send it out to you by
 one of my slaves.
 The wind at this time was pierc-
 ingly cold,
 And the king retired into his royal
 apartment.
 There he had a favourite slave,
 beautiful as an angel,
 Whose company was so engaging,
 And who resembled the sweet
 narcissus,
 That the poor centinel was entire-
 ly forgotten.
 The king wrapped himself up in
 the fur mantle,
 Which the centinel's evil fate had
 doomed should never be sent
 unto him.
 The sufferance of the cold was not
 the soldier's only distress ;
 It was increased by his disappointed
 expectation.
 These were his reflections in the
 morning,
 When the sultan was lost in sleep :
 Perhaps your good fortune made
 you neglectful of me ;
 For you was engaged in caressing
 your fair one.
 With you the night glides on in
 pleasure :
 How do you think the night passes
 with me ?

While

فرو برده سر گاروانی بدیک

چه پاک اند فرو رفتگان بریک

بدار ای خداوند روزی بر آب

که بیچارگان را گذشت از سر آب

توقف کنید ای جوانان جست

که در گاروانند پیران سست

تو خوش خفته در هوج گاروان

مبار شتر بر کف سار بان

چه نامون چه کوه و چه سنک و زوال

ز ره باز پس ماندگان پرس حال

ترا کوه پیکر بیون میبرد

پیاده چه دانی که چون میرو

بارام دل خفته کان در پنه

چه داند حال شکم کرسنه

While the caravans are refreshing
themselves with meat and drink
at the inn,

What anxiety have they for the
traveller left behind, wandering
among the sands;

Dispatch thy boat, O mighty one!
into the river;

For the wretches, who are at-
tempting to wade through, are
ready to be drowned.

Slacken your pace, O youths full
of vigour!

There are also in the caravan fee-
ble old men.

O thou who sleepest quietly on thy
litter!

Whilst thy driver guides the reins
of the camel,

Behold what mountains, what
deserts, what rocks, and what
sands:

Enquire into the condition of the
wearied traveller.

Your lofty camel bears you smooth-
ly along:

What know you of the fatigues of
those who travel on foot?

Reposing at your ease, as you pro-
ceed on your journey,

You never think of those who are
perishing with hunger.

From the Bostan of Saadee.

Translated by Sir WILLIAM JONES.

* شنیدم که در وقت نزع روان
 بهر من چنین گفت نوشیروان
 که خاطر نگهدار درویش باش
 نه در بند اسایش خویش باش
 نیاساید اندر دیار تو کس
 چو اسایش خویش خواهی و بس
 نباید بنزدیک دانا پسند
 شبان خفته و گرگ در کوشند
 برو پاس درویش محتاج دار
 که شاه از رعیت بود تاجدار
 رعیت چو بنخست و سلطان درخت
 درخت ای پسر باشد از بنخ سخت

I Have heard that king Nushirvan,
 just before his death,
 Spoke thus to his son Hormuz :

Be a guardian, my son, to the
 poor and helpless ;
 And be not confined in the chains
 of thy own indolence.

No one can be at ease in thy do-
 minion !

While thou seekest only thy pri-
 vate rest, and sayest, It is enough.
 A wise man will not approve the
 shepherd,

Who sleeps while the wolf is in
 the fold.

Go, my son, protect thy weak
 and indigent people ;
 Since through them is a king
 raised to the diadem.

The people are the root, and the
 king is the tree, that grows
 from it ;

And the tree, O my son, derives
 its strength from the root.

* Sir William Jones asks, " Are these mean sentiments, delivered in pompous language ? Are they not rather worthy of our most spirited writers ? And do they do not convey a fine lesson for a young king ? Yet Saadee's poems are highly esteemed at Constantinople, and at Ispahan ; though, a century or two ago, they would have been suppressed in Europe, for spreading, with too strong a glare, the light of liberty and reason.

Introduction to the Mesnavi of Jelal'ed'din Rumi.

Translated by Sir W. JONES.

بشنو از منی چون حکایت میکند
 و ز جدا ایها شکایت میکند
 کز نیستان تا مرا نبریده اند
 از نفیرم مرد و زن نالیده اند
 سینه خواهم شرح شرح از فراق
 تا نگویم شرح درد اشتیاق
 هر کس کو دور ماند از اصل خویش
 باز جوید روزگار وصل خویش
 من بهر جمعیتی نالان شدم
 جفت بد حالان و خوشحالان شدم
 هر کس از طن خود شد یار من
 از درون من نجست اسرار من
 سر من از ناله من دور نیست
 لیک چشم و گوش را آن نور نیست
 تن ز جان و جان ز تن مستور نیست
 لیک کس را دید جان دستور نیست

HEAR how yon reed, in sadly-
 pleasing tales,
 Departed bliss and present woe be-
 wails!
 "With me from native banks un-
 timely torn,
 Love-warbling youths and soft-
 eyed virgins mourn.
 O! let the heart, by fatal absence
 rent,
 Feel what I sing, and bleed when
 I lament:
 Who roams in exile from his pa-
 rent bow'r,
 Pants to return, and chides each
 ling'ring hour.
 My notes, in circles of the grave
 and gay,
 Have hail'd the rising, cheer'd the
 closing day:
 Each in my fond affections claim'd
 a part,
 But none discern'd the secret of
 my heart.
 What though my strains and for-
 rows flow combin'd?
 Yet ears are flow, and carnal eyes
 are blind.
 Free through each mortal form the
 spirits roll,
 But sight avails not.—Can we see
 the soul?"

آتش است این بانگ نای و نیست باد
 هر که آتش ندارد نیست باد
 آتش عشق است که اندر نی فتاد
 جوشش عشق است کاندر می افتاد
 نی حریف هر که از یاری یروید
 پردایش پردهای ما درید
 همچو نی زهر می و تریاقي کردید
 همچو نی دساز و مشت تاقی کردید
 نی حدیث راه پر خون میکند
 قصهای عشق مجنون میکند
 محرم این هوش جز بیهوش نیست
 مرزبانرا مستتری جز گوش نیست
 در غم ما روزها بیکاه شد
 روزها با سوزها همراه شد
 روزها گر رفت کور و پاک نیست
 تو بمان ای جان که چون تو پاک نیست
 هر که جز ماهی ز آبش سیر شد
 و آنکه بی روزیست روزش دیر شد
 یند بکسل باش آزاد ای پسر
 چند باشی بند و بند روز

Such notes breath'd gently from
 yon vocal frame :
 Breath'd ! said I ? No ; 'twas all
 enliv'ning flame.
 'Tis love, that fills the reed with
 warmth divine ;
 'Tis love, that sparkles in the racy
 wine.
 Me, plaintive wand'rer from my
 peerless maid,
 The reed has fir'd, and all my soul
 betray'd.
 He gives the bane, and he with
 balsam cures ;
 Afflicts, yet soothes ; impassions,
 yet allures.
 Delightful pangs his am'rous tales
 prolong ;
 And Laili's frantic lover lives in
 song.
 Not he, who reasons best, this
 wisdom knows :
 Ears only drink what rapt'rous
 tongues disclose.
 Nor fruitless deem the reed's heart-
 piercing pain :
 See sweetness dropping from the
 parted cane.
 Alternate hope and fear my days
 divide,
 I courted Grief, and Anguish was
 my bride.
 Flow on, sad stream of life ! I
 smile secure :
 Thou livest ; Thou, the purest of
 the pure !
 Rise, vig'rous youth ! be free ; be
 nobly bold :
 Shall chains confine you, though
 they blaze with gold ?

Go;

کمر بریزری بجزرا در کوزه
 چند کنجد قسمت یک روزه
 کوزه چشم حریفان پر نشد
 تا صدف قانع نشد پر پر در نشد
 هر کرا جامه ز عشقی چاک شد
 او ز حرص و جملد عیبی پاک شد
 شاد باش ای عشق خوش سودای ما
 ای طیب جمله علتیهای ما
 ای دوائی نخوت و ناموس ما
 ای تو افلاطون و جالینوس ما
 جسم خاک از عشق بر افلاک شد
 کوه در رقص آمد و چالاک شد
 عشق جان طور آمد عاشقا
 طور مست و خرموسی صعقا
 با لب دساز خود کر جفتمی
 بهیچو نی من گفتنیها گفتمی

Go; to your vase the gather'd
 main convey :
 What were your stores? The pit-
 tance of a day !
 New plans for wealth your fancies
 would invent ;
 Yet shells, to nourish pearls, must
 lie content.
 The man whose robe love's purple
 arrows rend,
 Bids av'rice rest, and toils tumult-
 uous end.
 Hail, heav'nly love ! true source
 of endless gains !
 Thy balm restores me, and thy skill
 sustains.
 Oh, more than Galen learn'd, than
 Plato wise !
 My guide, my law, my joy su-
 preme, arise !
 Love warms this frigid clay with
 mystic fire,
 And dancing mountains leap with
 young desire.
 Blest is the soul that swims in seas
 of love,
 And long the life sustain'd by food
 above.
 With forms imperfect, can per-
 fection dwell ?
 Here pause, my song ! and thou,
 vain world ! farewell.

Commencement of the Third Book of the Mesnavi.

Translated by Sir WILLIAM OUSELEY, LL.D.

گفت معشوقی به عاشق گای فنا

تو بغربت دیده پس شهرها

پس کدامین شهر ز آنها خوشتر است

گفت آن شهری که دروی دلبر است

هر کجا باشد شمارا بساط

هست صحرا کر بود سم النخیاط

هر کجا که یوسفی باشد چو ماه

جنت است آن ارخ باشد قعر جاه

با تو دوزخ جنت است ای جانقرا

با تو زندان گلشنست ای دلرا

Tell me, fond youth, said a mistress to her lover,

Thou who hast visited distant countries,

Tell, which place of them all is most delightful ?

The young man answered, that place which is the residence of those we love :

That spot on which reposes the queen of our desires,

Though it were narrow as the eye of a needle, would seem extensive and spacious as an open plain.

Wheresoever dwells the beloved fair one *, lovely as the moon,

That place, though it were the bottom of a pit, would be to a lover like the garden of Eden.

With thee, O beloved of my soul, even the regions of the damned would become a paradise.

With thee, fair plunderer of hearts! a dungeon would seem delightful as a bower of roses.

* The original alludes to Joseph, the Hebrew Patriarch, who, according to Mohammedan tradition, was equally beautiful as holy.

FOURTEENTH CENTURY.

Odes from the Dewan of Haufez.

Translated by the Rev. Mr. HINDLEY.

اگر آن ترک شیرازی بدست

IF that lovely maid of Shiraz
would accept my heart,آزاد دل مارا
بخال هندویش نخشم سمرقند و
بخارارا.For the black mole on her cheek I
would give Samarcand and
Bokhara.بده ساقی می باقی که در جنت
نخواهی یافتBoy, bring me the wine that re-
mains; for, in Paradise thou
wilt not find

کنار آب رکناباد و کلکشت مصطارا

The banks of the fountains of
Ruknabad, and the rosy bowers
of Mofella.فغان کین لولیان شوخ شیرینکار
شهر آشوبAlas! these wanton nymphs, these
insidious fair ones, whose beau-
ties raise a tumult in our city,چنان بردند صبر از دل که ترکان
خوان یغماراHave borne away the quiet of my
heart as Tartars their repast of
plunder.ز عشق ناتمام ما جمال یار
ستغنیستYet the charms of our darlings
have no need of our imperfect
love:باب و رنگ و خال و خط چه حاجت
روی زیباراWhat occasion has a face naturally
lovely for perfumes, paint, moles,
or ringlets?حدیث از مطرب و می کو وزار دهر
گمتر جوTalk to me of minstrels and of
wine; and seek not to disclose
the secrets of futurity:که کس نکشود و نکشاید بحکمت
این معماراNo one, however wise, ever has,
or ever will, discover this enigma.

R R

I very

- من از آن حسن روز افزون که
یوسف داشت دانستم
که عشق از پرده عصمت برون
ارد ز لیلخارا
- نصیحت گوش کن جانا که از جان
دوستتر دارند
- جوانان سعادتمند پند پیر و انارا
بدم گفתי و خرسندم عفاک الله نگو
گفתי
- جواب تلخ میزید لب لعل شکر
خوارا
- غزل گفתי و در سفتی بیا و خوش
بخوان حافظ
- که بر نظم تو افشاند فلک عقد ثریارا
- I very well know from that daily
increasing beauty which Joseph
had,
That a resistless love tore away from
Zuleikha the veil of her chastity.
- Attend, O adorable object ! to pru-
dent counsels : for, youth of a
good disposition
- Love the advice of the aged better
than their own souls.
- Thou hast spoken ill of me,
yet I am not offended : may
God forgive thee !—Thou hast
spoken well :—
- But do bitter words (the answers
of the scorpion), become a lip
like a ruby, shedding nothing
but sweetness, (sugar) ?
- Thou hast composed thy Gazel,
and strung thy pearls—Come,
sing them sweetly, O Hafiz !
- For, Heaven has sprinkled over thy
poetry the clearness and beauty
(shining circle) of the Pleiades.

Another---Translated by the Same.

- صبا بلطف بگو آن غزال رعنا را
که سر بکوه و بیابان تو داده مارا
- O Zephyr, say with mildness to that
delicate fawn,
That she maketh us love to dwell
in the hills and desarts.

How

شکر فروس که عمرش دراز باد چرا

How happens it, that she who dispenses sweetness to all around her (the vender of sugar), whose life be long !

نقّدي نکند طوطي شکر خارا

Has no sweet morsel of regret for the absence of her poet with a dulcet voice (her parrot feeding on sugar).

غرور حسن اجازت مکرند اي گل

Perhaps, O rose, vanity on account of thy beauty will not permit thee

که پرسش نکني عندليب شيدارا

To make even a poor enquiry after the fond nightingale.

بخلق و لطف توان کرد صيد
اهل نظر

It is possible to ensnare a prudent heart with softness and gentleness ;

بيند و دام نکيرند مرغ دانارا

But a cautious and wise bird is not to be taken by a trap or with a gin.

چو بحبيب نشيني و باده پيماي

When thou sittest with thy companion, and pourest out the pure wine,

بياد آر حريفان باديه پيمارا

Take thought of thy lover, that measurer of the desert (who is lost in the desert of absence).

ندانم از چه سبب رنگ اشناي
نيست

I know not why these damsels have no (tincture) feelings of benevolent sympathy.

سهي قد آن سیه چشم ماه سيمارا

Damsels, who have black eyes, are tall as cypresses, and beautiful as the moon.

جز اين قدر نتوان گفت در جمال
تو عيب

I can only mention one defect in thy charms ;

که بوي تو مهر و وفانيست روي
زيبارا

Thy fair countenance hath not the hue (disposition) of love and constancy.

در آسمان چه عجب کمر ز گفته حافظ
سماع زهره برقص آورد سحرارا

It is not surprising if, in the heavens, from the strains of Hafiz, Zorah * lead the planets in dance to her melody.

* *The planet Venus.*

Another---Translated by JOHN NOTT, Esq.

رونق عهد شبابست دگر بستانرا
میرسد مشرود کل بلبل خوش الحانرا
ای صبا کمر با جوانان چمن باز رسی
خدمت ما برسان سرو گل و ریحانرا
گر چنین جلوه کند مغربچه باوه فروش
خاکروب در مینخانه کنم مشرکانرا
ترسم این قوم که بردرد کشان مینهندند
در سر کار خرابات کنند ایمانرا
برو از خانه کردون بدر و نان مطلب
کین سیاه کاسه در آخر بکشد مهرانرا
هر کرا خوابگاه آخر بدو مشتی خاکسب
کوچه حاجت که بر افلاک کشی ایوانرا
ماه کنعانی من مسند مصر آن تو شد
گاه آنست که پدرود کنی زندانرا
در سر زلف ندانم که چه سودا داری
کازهرام زده کیسوی مشک افشانرا

THE spring, with all its wonted bloom,
Renews the beauty of each bow'r ;
To the sweet nightingale is come
Glad tidings from its darling flow'r 1.

If with the blooming youth that grows
On fragrant plains, thou, gale, should'st rove !
Then greet the cypress 2, greet the rose,
Say that the basil shares our love.

Would she who crowns our bowl with wine 3,
Fairest of unbelieving maids !
For me in all her beauty shine ;
Slave-like I'd kiss the ground she treads.

Much, much I hate the scoffing crew,
Who mock the joys our cups afford !
Let them unfeign'd devotion shew
At rites that crown the festive board 4.

O, ask not alms at Fortune's gate,
But from her hated temple fly !
She gives her goblet's poison'd bait,
She bids thee drink, then bids thee die.

Two little handfuls of strew'd earth
To build thy last abode suffice 5 ;
Then where the use, or what the worth,
Of mansions tow'ring to the skies ?

O'er Egypt, Moon of Canaan, reign !
On that fair land thy light must shine ;
Break slavery's ignoble chain,
Thy prison quit, a throne is thine 6 !

But what portends that scatter'd hair 7,
Whose curious braids late deck'd thy head :
Why to the perfum'd wanton air,
Thy musk-diffusing tresses spread ?

Thou

ای که بر مهر کشتی از عنبر سارا چوگان
 مصطرب حال مکردان من سرگردانرا
 حافظا می خور و رندی کن و خوش
 باش ولی
 دام تزویر مکن چون دکران قرانرا

Thou, nymph, whose moon-like forehead bears
 An arch as purest amber bright 8,
 Why for thy captive spread new snares,
 Why in his torment still delight ?

Then quaff thy wine, drive sorrow hence ;
 But Hauzez, as in some we see,
 Makes not the Koraun a pretence
 To cover deeper infamy 9.

¹ The Persians have several poetical fables, to which they often allude in their compositions, but to none so frequently as that which supposes the nightingale to be violently enamoured with the rose. NORT.

² By the plants here mentioned, the poet, no doubt, intends some of his intimate friends : addressing them by the appellation of different flowers is no uncommon Eastern figure. The sense of the passage is : " O gale ! go, and congratulate my companions on the return of the season, in which we shall renew our parties of merriment." NORT.

³ The literal translation of this distich is singularly metaphorical : " If that young infidel, the feller of wine, would bestow such caresses, (as I wish,) I could make my eye-lids a broom for the tavern." Meaning, that there is nothing, however humiliating, that our enamoured bard would not do, to gain the possession of his beautiful female cup-bearer, or rather, of his beautiful youth ; for this ode is certainly addressed to his minion. The metaphor of sweeping the ground with the eye-lids, is truly correspondent with Eastern manners : the Persians, in their salutations, and acts of submission, so prostrate themselves as almost to lay their faces flat on the ground ; their eye-lids may therefore poetically be said to sweep the ground. NORT.

⁴ Or, more literally, " Let them joyfully make the pleasures of the tavern a duty of religion."

⁵ This refers to the Mohammedan ceremony, at funerals, of taking up in each hand a portion of earth, and throwing it upon the corse as a token of sepulture. NORT.

⁶ The " Moon of Canaan," is a title which the Eastern writers frequently give to the patriarch Joseph. It is hardly necessary to mention, that the stanza alludes to his being appointed governor of Egypt. The literal translation of the distich would be, " O my Moon of Canaan ! the throne of Egypt is thine own : This is the time in which thou shouldest bid farewell to prison."

⁷ Unbraided locks, and indeed a neglect of dress, and ornament in general, indicate grief of mind ; poets of every other nation, as well as the Eastern, have availed themselves of this image. A respectable orientalist translates the first line of this distich thus : " I know not what meaning thou mayst have in thy pointed locks." Would not the words admit of the following more easy interpretation ? " I know not what melancholy thou hast in the tresses of thy head ; (that is) what sorrow thy disordered locks denote." NORT.

⁸ In the original : " O thou, who upon thy moon (face) bearest a club (an eye-brow) resembling pure amber !"

⁹ The devout hypocrite, or the tartuffe, is an universal character ; no religion is exempt from it. The Koraun, as our Bible, is, no doubt, too frequently perverted to the purposes of vice and irreligion, by pretended zealots. Though wine is strictly forbidden by the laws of Mohammed, yet Hauzez thinks, that the debauchee who cheerfully indulges in it, is less culpable than he, who attempts to give a colour to his crimes, by pretending to reconcile them to the Prophet's words. This reminds me of a certain devotee, who overcame the scruples of his doubting fair-one, by telling her, that, " To the pure, all things are pure." NORT.

Another---Translated by JONATHAN SCOTT, Esq.

شب از مطرب که دل خوش باد ویرا
شنیدم ناله دلسوز نی را
چنان در جان من سوزش اثر کرد
که بی رقت ندیدم هیچ شی را
حریفی بد مرا ساقی که در آن شب
ز زلف و رخ نمودی شمس و دی را
چو شوخم دید در ساغر می افروزد
بگفتم ساقی فرخنده پی را
رانیدی مرا از شرستی
چو بیمودی بیابی جام می را
عفاک الله عن الشر النوايب
جزاک الله في الدارين خيرا
چو بی خود کشت حافظ کی شمارد
یک جو مملکت کاوس و کی را

LAST night, from a musician,
(may his mind be happy !)

I heard the heart-affecting strains
of the flute.

Such was the impresson its me-
lody made upon my soul,

That I could not behold any thing
without sympathy.

On that night a cup-bearer was
my companion,

Whose side locks and countenance
resembled at once the sun and
December.

When he perceived my melting
mood, he filled the goblet higher;

I said, ah ! blifs-affording cup-
bearer,

You relieve me from the burden of
existence,

When you repeatedly pour wine
into the goblet.

May God protect you from the
calamities of vicissitude !

May God requite you with happi-
ness in both worlds !

When Hafiz is intoxicated, why
should he esteem, as worth a
grain of barley,

The empires of Kaous and Kei * ?

* Two ancient sovereigns of Persia.

Another---Translated by Sir WILLIAM JONES.

میدمد صبح گل بسته نقاب
الصبح الصبح یا اصحاب

THE dawn advances veiled with
roses.

Bring the morning draught, my
friends, the morning draught !

The

میچکد ژال بر رخ لال
 المدام المدام یا احباب
 میوزد از چمن نسیم بهشت
 بس بنوشید دایماً می ناب
 تحت زمرد ز دست گل بچمن
 راح چون لعل آتشین دریاب
 در میخانه بسته اند دگر
 افستخ یا مفتخ الالباب
 وح چنین موسم عجب باشد
 که به بندند میکرده بشتاب
 عاشقا می بنوش مروانه
 فاتقوا الله یا اولی الالباب
 بر رخ ساقی پر پیگر
 بهیچو حافظ بنوش باده ناب

The dew-drops trickle over the
 cheek of the tulip.
 Bring the wine, my dear compa-
 nions, bring the wine !
 A gale of Paradise breathes from
 the garden :
 Drink then incessantly the pure
 wine.
 The rose spread her emerald throne
 in the bower.
 Reach the liquor, that sparkles
 like a flaming ruby.
 Are they still shut up in the ban-
 quet-house ?
 Open, O thou keeper of the gate !
 It is strange, at such a season,
 That the door of the tavern should
 be locked.
 Oh, hasten ! O thou who art in
 love, drink wine with eager-
 ness ;
 And you, who are endued with
 wisdom, offer your vows to
 Heaven.
 Imitate Haufeẓ, and drink kisses,
 sweet as wine,
 From the cheek of a damsel, fair
 as a nymph of Paradise.

Another---Translated by the Rev. Mr. HINDLEY.

صبا اگر کذری افتدت بکشور دوست
 بیار نفحه از کیسوی معنبر دوست
 ZEPHYR, shouldest thou chance
 to pass through the region where
 dwells my mistress,
 Bring me a profusion of odours,
 from her ambrosial ringlets.

By

بجان او که من از شکر جان

بر افشانم

اگر بسوی من آری بیامی از هر

دوست

اگر چنانچه در آن حضرتت نباشد یار

بدین دو دیده پیاور غباری از در

دوست

من کدا و تمنای وصل او پیهات

کجا بچشم به بینم خیال منظر

دوست

دل صنوبریم همچو بید در لرزانش

ز حسرت قد و بالایی چو صنوبر دوست

اگر چو دوست بچینری نمینخرد مارا

بعالمی نفروشیم موی از سر دوست

چه باشد از شود از بند غم دلش

آزاد

چو هست حافظ خوش خوان غلام

و چاکر دوست

By her life ! would I sprinkle my
soul with sweetness,

Wouldest thou but bring me a
message from the bosom of my
fair one.

But, if Heaven should not so far
favour thee,

Bring dust to these two eyes from
the mansion of my beloved.

I am miserably destitute, and I am
wishing for her arrival—Alas !
bewildered wretch that I am !

Where shall I behold with my
eyes the phantom of her coun-
tenance ?

My elevated heart trembles like
the reed

Through the desire of possessing
my fair one, who is like a pine-
tree in form and stature.

Although this lovely charmer has
no esteem for me,

I would not exchange a hair of
her dear head to receive the
whole world in return.

Where is the advantage of having
his heart (free) emancipated
from the bondage of care,

When the suaviloquent Hauzez ex-
ists only the slave and vassal of
his beloved ?

Another.---Translated by the Same.

میزنم هر نفس از دست فراق فریاد

آه اگر ناله زارم نرساند بتو باد

روز و شب غم میخورم و

چون میخورم

چون ز دیدار تو دورم بچه باشم دل

چشمم کمر نلنم ناله و فریاد و فغان

کز فراق تو چنانم که بد اندیش مباد

تا تو از چشم من سوخته دل دور

شده

ای بسا چشم غنیم که دل از دیده

کشاد

از من هر مژه صد قطره خون پیش

چند

چون بر ارد دلم از دست فراق

فریاد

حافظ دل شده مستغرق یاد شب

و روز

تو ازین بنده دل خسته بکلی از آد

EVERY moment I complain aloud
on account of thy absence ;

But, what if the zephyr refuses
to convey my sighs and com-
plaints to thee ?

Night and day do I grieve bitterly,
and (though I should not grieve),
though there should be an in-
terval from grief,

When I am thus far from thee,
how can my heart be at ease ?

What can I do but weep, and sob,
and lament,

When I am reduced to such a state
from thy absence, that I should
wish an enemy placed in *.

Since thou hast estranged thyself
from my sight, my heart has
been consumed with affliction.

Ah ! how many are the moun-
tains of blood, that it has opened
to me in my eyes !

Whenever my poor heart utters
its complaints for thy absence,

A thousand drops of blood trickle
down from the root of each eye-
lash.

Thus is the distracted Haufez im-
mersed in the remembrance of
thee day and night :

Whilst thou art perfectly (free)
at ease about thy broken-
hearted slave.

* Or negatively, that I should not wish my most malicious foe to suffer.

Another---Translated by Sir WILLIAM JONES.

کل بی رخ یار خوش نباشد
 بی باده بهار خوش نباشد
 طرف چمن و طواف بستان
 بی صوت هزار خوش نباشد
 رقصیدن سرو و حالت کل
 بی لاله عذار خوش نباشد
 با یار شکرلب گلندام
 بی بوس و کنار خوش نباشد
 باغ گل و مل خوشست اما
 بی صحبت یار خوش نباشد
 هر نقش که دست عقل بندد
 بی نقش و نگار خوش نباشد
 جان نقد محقرست حافظ
 از بهر نثار خوش نباشد

THE rose is not sweet without the
 cheek of my beloved ;
 The spring is not sweet without
 wine.
 The borders of the bower, and the
 walks of the garden,
 Are not pleasant without the notes
 of the nightingale.
 The motion of the dancing cypress
 and of the waving flowers
 Is not agreeable without a mistress
 whose cheeks are like tulips.
 The presence of a damsel with
 sweet lips and a rosy complexion
 Is not delightful without kisses and
 dalliance.
 The rose-garden and the wine are
 sweet,
 But they are not really charming
 without the company of my
 beloved.
 All the pictures that the hand of
 art can devise
 Are not agreeable without the
 brighter hues of a beautiful girl.
 Thy life, O Haufez ! is a trifling
 piece of money,
 It is not valuable enough to be
 thrown away at our feast *.

* Vid. Sir William Jones's Persian Grammar.

Another

Another---Translated by the Rev. Mr. HINDLEY.

- هر کز من نقش تو از لوم دل و جان
نرود
NEVER shall thine image be
obliterated from the tablets of
my heart and soul :
- هر کز از یاد من آن سرو خرامان
نرود
Never shall that stately moving
cypress (*pompatic incedens*) quit
my remembrance.
- از و صاغ من سر کشته خیال و همت
بجفای فلک و غصه دوران نرود
No adverse fortune, nor the angry
fates, shall cause
The (imagination) memorial of
thy lips to vanish from my
distracted brain.
- در ازل بست دلم با سر زلفت
پیمان
From my earliest infancy (eternity
without beginning) has my heart
been bound in alliance with (the
points of) thy ringlets ;
- تا ابد سر نکشد و ز سر پشما نرود
And till my last breath (eternity
without end) the contract shall
not be broken *.
- هر چه از بار غمت در دل مسکین
من است
Every thing, except the (load of)
love I cherish for thee in this
poor heart of mine,
- برود از دل من و از دل من آن
نرود
May be driven from my affections ;
but, that shall never go.
- آنچنان مهر توام در دل و جان
جای گرفت
The love of thee has taken so
strong a hold upon my heart
and upon my soul,
- که اگر سر نرود ز سر من آن نرود
That, though my head were sepa-
rated from my body, my love
for thee would still survive.
- گر رود از بی خوبان دل من معذور
است
If my heart does thus pursue the
darling sex, it is excusable :
- درد دارد چه کند که در پی درمان
نرود
It is sick ; and, what can it do but
seek a remedy ?

Whoever

هر که خواهد که چو حافظ نشود سر
کردان

دل بخوبان ندهد وز بی ایشان نرود

Whoever desires not to have his
brain turned, like Haufez,

Let him not give his heart to the
fair, nor court their society.

* The following amended translation we shall adopt from the Monthly Review, June 1801, p. 125. "My heart has from eternity been enchained in thy tresses; never shall that chain be broken, nor my vows dissolved."

Another---Translated by JOHN NOTT, Esq.

کنونکه در چمن آمد گل از عدم بوجود
بنفشه در قدم او نهاد سر بسجود

بنوش جام صبوحی بناله دف و چنگ
ببوس غبغب ساقی بناله دف و عود

بباغ تازه کن آیین دین زردشتی
کنونکه لاله بر افروخت ز آتش نمرود

ز دست ساقی سیمین عذار عیسی دم
شراب نوش و را کن حدیث عاد و ثمود

جهان چو خلد برین شد بدور سوسن و گل
ولی چسود که دروی نه ممکنست خلود

WHEN the young rose, in crimson gay,
Expands her beauties to the day,
And foliage fresh her leafless boughs o'erspread;
In homage to her sov'reign pow'r,
Bright regent of each subject flow'r!
Low at her feet the violet bends its head 1.

While the soft lyre, and cymbal's sound,
Pour chearful melody around;
Quaff thy enlivening draught of morning
wine 2;

And, as the melting notes inspire
Thy soul with amorous desire;
Kiss thy fair handmaid, kiss her neck divine 3!

Now that thy garden richly blooms,
And blossom'd shrubs exhale perfumes,
Perform those hallow'd rites Zerdusht re-
quires 4;

Now that the tulip, whose red veins
Are flush'd with deeper, warmer stains,
Glow in each leaf with more than Nimrod's
fires 5!

Bid the dear youth of matchless grace,
With silver brightness in his face,
Whose fragrant breath brings healing to the
heart 6,

Thy cup with mantling juice fill high;
And, in thy gay society,
No dreadful tales of elder times impart 7.

How the young world now glads our eyes,
It seems the boasted Paradise;
Roses and lillies strew out flow'ry way!
But soon shall fade its glowing vest,
While, with eternal freshness blest,
The charms of Eden ne'er shall know decay 8.

When

چو گل سوار شود بر هوا سلیمان وار
سحر که مرغ در آید بنغمه داود

بدور گل منشین بی شراب و شاهد
و چنگ

که با سچو دور بقا هفته بود معدود

نخواه جام لبالب پیاد آصف عهد

وزیر ملک سلیمان عماد الدین محمود

زعیش کام ابد چو بدور او ای دل

که باد تا بابد ظل عایش مهرو

بیار باده که حافظ دماش استظار

بنفل رحمت حق است غافر معبود

When flaunts the rose, in purple drest,
Like the gay monarch of the East;
And proudly perfum'd rides upon the gale:
The bird of morn, with tuneful throat,
Then thrills aloud his early note,
Melodious as the Psalmist's chaunted wail 9.

O! waste not spring's voluptuous hours;
But call for music's magic pow'rs,
For wine, and for the mistress of thy heart:
The mirthful season's transient stay
Is but the visit of a day;
Its smiles are sweet, but soon those smiles de-
part.

Pass brisk the sparkling goblet round,
With brimful floods of crimson crown'd;
To Emmad-ud-deen ¹⁰ fill, in virtue tried!
'Tis he with wisdom rules the age,
His counsels are like Asaf's sage;
Asaf, of Solomon the friend, and guide!

In this his day, unknown to pain,
O heart! be anxious to obtain
The fondest wishes of seductive mirth:
And, by no scanty limits bound,
Let his high praise be ever found
To fill, and to astonish all the earth.

Then bring me wine, and largely bring!
'Tis this that feeds my vital spring;
For this shall Haufez pour th'unceasing vow:
And surely that indulgent Heav'n,
By which such bounteous goods are giv'n,
Will on its servant this kind boon bestow.

¹ This is a new mode of personification, for the modest, unassuming violet, which an Eastern poet only could have invented. On seeing a bed of violets growing under the rose-trees, he exclaims: "The violet, the most humble of subjects, kisses the feet of its royal mistress the rose!" NOTT.

² A cheerful cup of wine in the morning was a favourite indulgence with the more luxurious Persians. And it was not uncommon among the Easterns, to salute a friend, by saying:

"May your morning computation prove agreeable to you." The word **صبحی** strictly signifies "Any liquor drank in a morning." NOTT.

³ The original expression, **غیغ** does not actually imply the neck; but that soft redundancy of flesh below the chin, which some amatorial writers have celebrated as a beauty in their mistresses. It also signifies the dew-lap of certain animals. NOTT.

⁴ The sense of the original seems to be this: "Let us now pay adoration to the sun, that primary source of fire; which begins to extend its vegetative warmth, and influence over all nature."

⁵ Nimrod, with the Persians, who derive the word from ne-murdun, not to die, means immortal; but the Arabs deduce it from mared, a rebel. In this line, the poet appears, by the comparison of fire, to describe those bright glowing tints, which the tulip shews in the spring; and Nimrod, according to the authority of some of our most learned Orientalists, was one of the earliest, and principal worshippers of fire.

⁶ **عیسی دم** that is, *Messiaë halitum habens*. Sir William Jones upon this passage has
U U these

these words: "Messiæ halitus innuit mollem spiritum ac jucundum, qui mortuos in vitam possit revocare."

7 The Persian text says: "Drink wine, and dismiss the story of Ad, and Themud." According to the chapter Houd of the Koraun, the Themudites, an ancient tributary tribe of Arabs, refusing to listen to their prophet Saleh, who commanded them to destroy their pagods, were swallowed up by an earthquake, at the order of the angel Gabriel; having hid themselves in caverns, and dens, during four days. The Adites, descendants of Ad, who derives his origin from Noah, were another tributary tribe, inhabiting Arabia Felix, who were, for the same cause, almost all exterminated: a few surviving Adites were transformed into apes. Such is the Eastern fable. When the Arabs speak of any thing of very ancient date they say, that it was in the time of Ad. NOTT.

8 Sir William Jones observes upon this distich: "Pulchram vides annominationem inter *خلد* paradisum, et *خلو* æternitatem."

9 This distich, literally translated from the Persian, would stand thus: "When the rose rides in the air like Solomon, the bird of morn comes forth with the melody of David." The comparison of the beauty of a flower, to the richness of king Solomon's attire, was perhaps a favourite figure among the Eastern writers, and may be found in Holy Writ. "Consider the lillies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these." Luke, chap. xii. ver. 27.

10 Emmad-ud-deen Mahmood, as he is styled in the original, was undoubtedly a man of distinguished good character, in the time of Haufez; from being honoured with the title of the Asaf of his day. The vizir Asaf was the prime minister of king Solomon; and is always spoken of, by the Musulmauns, as a pattern of sound policy: his wisdom, during the time that his master had lost the mystic ring, is highly spoken of. He is the same perhaps, to whom king David addresses some of his Psalms. NOTT.

Another---Translated by the Same.

چو آفتاب می از مشرق پیاله بر آید
ز باغ عارض ساقی هزار لاله بر آید
نسیم در بر گل بشکند کلاله سنبل
چو از میان چمن بوی آن کلاله بر آید
حکایت شب مجبران به آن
شکایت پرست
که شمع زیانش صد رساله بر آید
کرت چو نوح نبی صبر هست در
غم طوفان
بلا بکرد و کام هزار ساله بر آید

WHEN from the goblet's eastern brim shall rise
The gladd'ning sun-beams of our sparkling
wine;

To grace the maid, tulips of richest dyes
Shall on her cheek's empurpled garden shine ¹.

The gale shall spread yon hyacinthine wreaths
O'er the warm bosom of the blushing rose;
When, scented by those locks, it softly breathes
From the sweet maze where many a flow'ret
blows ².

The night that parts a lover from his love,
Is fraught with such distress, such tender
wail;

That scanty would an hundred volumes prove,
To register the fond, the mournful tale.

Be thine the steady patience, that sustain'd
The prophet Noah, when the deluge rose;
Then shall the wish of countless years be gain'd,
And joyful terminate thy lengthen'd woes.

بسعی خود نتوان برد کوهر مقصود
 خیال تست که این کار بهیحواله برآید
 ز کرد خوان فلک کو طمع چه میداری
 که بهملائت صد غصه یکنواله برآید
 مسیم زلفت اگر بگذرد بترت حافظ
 ز خاک کالبدش صد هزار ناله برآید

The fav'rite hope, long foster'd in thy breast,
 Thy single effort never will obtain :
 The wish'd success on various aids must rest ;
 Without those aids thy own attempts are
 vain.

O, let not avarice tempt thy wild desires
 To toil for wealth in fortune's glitt'ring mine!
 Small is the pittance mortal man requires,
 And trifling labour makes that pittance thine.
 Should the sweet gales, as o'er thy tomb they
 play, [bring ;
 The fragrance of the nymph's lov'd tresses
 Then, Haufez, shall new life inspire thy clay,
 And ceaseless notes of rapture shalt thou
 sing 3.

¹ In the original, "When the sun of the wine shall arise from the east of the cup, a thousand tulips will spring from the cheek of the cup-bearer." By which the poet means, that "the cup-bearer will blush when he (she) shall present the wine to the guests." Sir William Jones's Persian Grammar.

² This highly figurative distich, where the poet calls the bosom of his mistress a rose, her hair the hyacinth, &c. may require some explanation to the English reader. The original implies: "The gale as it blows over you, who are a very garden, an assemblage of beauties or flowers, shall scatter your tresses, dark as the hyacinth, over the roses of your bosom." Some

MSS. have  the head, for the bosom; which however makes no material difference in the interpretation.

³ What extreme gallantry does this couplet exhibit! The poet says, that, "Such is his affection for the beautiful ringlets of his mistress, and such power does he attribute to them; that even their perfume, breathing over his tomb, would be sufficient to recall him to life, and make his corse again vocal in their praise." Many MSS. for ناله read لاله which gives a very different meaning to the passage. NOTT.

Another---Translated by the Same.

ساقیا ساغر شراب بیار
 یکدو ساغر شراب ناب بیار
 داروی درد عشق یعنی می
 کوست درمان شیخ و شاب بیار
 آفتابست و ماه باده و جام
 در میان آفتاب بیار

HITHER, boy, a goblet bring,
 Be it of wine's ruby spring!
 Bring me one, and bring me two;
 Nought but purest wine will do 1!

It is wine, boy, that can save
 Even lovers from the grave;
 Old and young alike will say—
 'Tis the balm that makes us gay.

Wine's the sun; the moon, sweet soul!
 We will call the waning bowl:
 Bring the sun, and bring him soon,
 To the bosom of the moon 2!

بزن این آتش مرا آبی
 یعنی آن آتش چو آب بیار
 کل اگر رفت کو بشادی رو
 بادۀ ناب چون کلاب بیار
 غلغل بلبل ار نماید رواست
 غلغل شیشه شراب بیار
 غم دوران منخور که رفت برفت
 نغمه بربط و رباب بیار
 وصل او جز بخواب نتوان دید
 داروی کاوست اصل خواب بیار
 کرچه ستم چه چاره جام دگر
 تا بکلی شوم خراب بیار
 یکدو رطل کران بحافظ ده
 کر کنایست و کر صواب بیار

Dash us with this liquid fire,
 It will thoughts divine inspire;
 And, by nature taught to glow,
 Let it like the waters flow !

If the rose should fade, do you
 Bid it cheerfully adieu:
 Like rose-water to each guest
 Bring thy wine, and make us blest.

If the nightingale's rich throat
 Cease the music of its note;
 It is fit, boy, thou should'st bring
 Cups that will with music ring ³.

Be not sad, whatever change
 O'er the busy world may range;
 Harp and lute together bring,
 Sweetly mingling string with string !

My bright maid, unless it be
 In some dream, I cannot see:
 Bring the draught, that will disclose
 Whence it was sleep first arose !

Should it chance o'er-pow'r my mind,
 Where's the remedy I find?
 'Tis in wine: then, boy, supply
 Wine, till all my senses die !

Unto Hafiz, boy, do you
 Instant bring a cup or two:
 Bring them; for the wine shall flow
 Whether it be law, or no !

¹ Literally, "O cup-bearer! bring a goblet of wine; bring a few more goblets of pure wine."

² Literally, "The sun and the moon are the wine and the goblet; place the sun in the midst of the moon." (i. e. Pour wine into the cup.)

³ This verse is truly convivial; the sense of it is: "When we can no longer enjoy the spring, and the nightingale; let us enjoy our winter, and our wine."

Another---By the Rev. Mr. HINDLEY.

درد عشقی کشیده ام که می پرس
 ز هر بهجری چشیده ام که می پرس
 کشته ام در جهان و آخر کار
 دلبری بر کنزیده ام که می پرس

I Have borne the anguish of love,
 which ask me not to describe:
 I have tasted the poison of absence,
 which ask me not to relate.

Far through the world have I roved,
 and at length I have chosen

A sweet creature (a ravisher of
 hearts), whose name ask me not
 to disclose.

انچنان در هوای خال رهش

میرود آب دیده ام که میپرس

من بکوش خود از دانهش دوش

سختنانی شنیده ام که میپرس

سوی من لب چرمیکزی که مگو

لب لعلی گزیده ام که میپرس

بیتو در کلبه کدای خویش

رنجهای کشیده ام که میپرس

ماچو حافظ غریب در ره عشق

بمقامی رسیده ام که میپرس

The flowings of my tears bedew
her footsteps

In such a manner as ask me not to
utter.

On yesterday night from her own
mouth, with my own ears I heard
Such words, as pray ask me not
to repeat.

Why dost thou bite thy lip at me?
What dost thou not hint (that
I may have told)?

I have devoured a lip like a ruby;
but whose ask me not to men-
tion.

Absent from thee, and the sole
tenant of my cottage,

I have endured such tortures, as ask
me not to enumerate.

Thus am I, Hauzez *, arrived at
that pitch (station, experience,
or extremity) in the ways of
love,

Which, alas! ask me not to ex-
plain.

* The poet may possibly here allude to the proper signification of his own name, which implies accurate observation, remembrance, and perfection.

Another---Translated by the Same.

ای همه شکل تو مطبوع و همه جای

تو خوش

دام از عشوه شیرین شکر خای تو

خوش

YES, thy whole shape is delicately
proportioned; every place about
thee is exquisite:

My heart is exhilarated with thy
sweet and honied blandishments.

همچو گلبرگ طری بوده وجود تو
لطیف

Like the fresh leaf of the rose, thy
nature is gentleness :

همچو سرو چمن خلد سراپای
تو خوش

Like the cypress of the garden of
Paradise (or eternity) thou art
every where (from head to foot)
charming.

شیوه و ناز تو شیرین خط و خال
تو ملیح

Thy coquetish arts and feigned dis-
dain are sweet ; the down and
mole of thy cheek are agreeable :

چشم و ابروی تو زیبا قد و بلای
تو خوش

Thy eyes and eyebrows are lan-
guishingly brilliant ; thy height
and stature are lovely.

هم گلستان نگارم ز تو پر نقش و
نگار

The bower of my ideas is filled by
thee with pictures and orna-
ments :

هم مشام دلم از زلف سمن سایی
تو خوش

The odour of my heart becomes
fragrant from thy jasmine-
scented locks.

در ره عشق ز سیلاب بلانیست
گذار

In the road of love there is no
escape (passage) from the tor-
rent of affliction ;

کرده ام خاطر خود را بتولای تو خوش

But I have (made myself happy)
consoled myself by thy friend-
ship.

بیش چشم تو بهمیرم که دران
بیماری

In thy presence I expire : but in
that extremity

میکند درد مرا از رخ زیبای تو
خوش

Anguish becomes sweet to me
from the smile (cheek) of thy
(gracefulness) bright counte-
nance.

در بیابان طلب کرچه ز هر سو خطر
ست

Though to search for thee in the
desert be on all sides dangerous,

میروم حافظ بیدل بتمنای تو خوش

The despairing Hauzez proceeds
with cheerfulness to call upon
thy name.

Another---Translated by the Same.

ببرد از من قرار و طاقت و هوش
بت سنگین دل سیمین بناکوش
نگار جابگی شکلی پریوش

حریفی مهوشی ترکی قباپوش

ز سوز آتش سودای عشقش

بسان دیک دایم میزنم جوش
چو پیراهن شوم آسوده خاطر

کرش بهیچو قباگیرم در آغوش

کر بوسیده کردد استخوانم

نکردد مهرش از جانم فراموش

دل و دینم دل و دینم بهر داشت

برودوشش برودوشش برودوشش

دوای تو دوای تست حافظ

لب نوشش لب نوشش لب نوش

THAT idol with heart of stone and
ear-ornaments of silver

Hath deprived me of fortitude,
power, and reason :

For, she is an image of piercing
looks, delicate mien, in beauty
like a fairy,

A soft companion, bright as the
moon, lovely, and robed in the
graceful tunick,

From the raging fire of her violent
love

I am continually ebullient (boiling
over), like a culinary vessel (pot).

Might I take her in my embraces,
like the garment that enfolds
her,

My heart would be at rest on be-
coming near her as her nearest
vestment (chemise.)

Were my very bones even to pu-
trefy,

The love I have for her could not
be forgotten by my soul *.

Her bosom and shoulders, her bo-
som and shoulders, her bosom
and shoulders,

Have deprived me of my heart
and religion, my heart and re-
ligion :

Thy cure, thy cure, O Haufez,

Is her honied lip, her honied lip,
her honied lip.

* Or rather, " Though her bones were to decay, still her remembrance
would not be obliterated from my heart." Monthly Review, June 1801,
p. 126.

Another---Translated by JOHN NOTT, Esq.

بیا که می شنوم بوی جان از
 آن عارض
 که یافتم دل خود را نشان از آن
 عارض
 معانی که ز حوران بشرح میگویند
 ز حسن و لطف پر سی بیان از آن
 عارض
 گرفته نافه چین بوی مشک از
 آن کیسو
 کلاب یافته بوی چنان از آن عارض
 بگل بماند فرو سرو ناز از آن قامت
 خجل شد دست گل گلستان از
 آن عارض
 بشرم رفت گل یاسمین از آن
 اندام
 بخون نشست دل ارغوان از آن
 عارض
 ز مهر روی تو خورشید کشت غرق
 عرق
 قرار کرد مه آسمان از آن عارض
 ز نظم دلکش حافظ چکید آب حیات
 چنانچه خوی شده خون چکان از
 آن عارض

COME, charming maid!—I feel the gale,
 That o'er thy cheek of fragrance blows,
 Pour vital balm into my breast:
 Thy form is on my heart imprest;
 And perfect the fair image rose,
 Stamp'd by thy cheek, loves pow'ful seal.

The rapt enthusiast boasts in vain
 Those untrod regions, that abound
 With Houris¹ of immortal charms;
 Their souls a fancied beauty warms;
 But in thy cheeks rich tints, are found
 Those charms the visionaries mean.

'Tis to thy locks, with odours fraught,
 The musky fawn of China's hills
 Its valued store of perfume owes:
 'Tis from thy breathing cheek, that flows
 The essenc'd wave the rose distils;
 For thence the flow'r its sweetness caught.

Abash'd by thy majestic mien,
 The cypress casts a mournful shade,
 Bending to earth its languid boughs:
 With envy fades the purple rose,
 That glitter'd in th' embow'ring glade,
 Whene'er thy blooming cheek is seen.

The modest jasmine's silver bud
 Grows sickly pale, when it beholds
 Thy purer, animated white;
 When glows thy cheek with crimson bright,
 The red syringa's² flow'ring folds
 Distream anew with wonted blood.

Yon glorious orb of golden light,
 Bath'd in the dew of shame, surveys
 The dazzling splendor of thy face:
 Struck with thy cheek of blushing grace,
 The moon of Heav'n forgetful stays
 In her blue path, neglecting night.

As from thy cheek of orient dye,
 Exhaustless fount of beauty roll
 Fresh floods of life thro' ev'ry vein;
 So, Haufez, from thy liquid strain,
 In tides of rapture to the soul,
 Flow bliss, and immortality³.

¹ These

¹ These are the black-eyed nymphs (for such is the meaning of the word Hourî, in the Arabic) of more than mortal beauty, who were imagined to people the promised Paradise; and with the enjoyment of whose charms, Mohammed assures us, that the faithful, who observe his Koraun, shall be rewarded.

² The *ارغوان* is supposed, by some commentators, to mean the Persian syringa, or tree of Judas, on which this traitor hung himself, after betraying his Master; the tree, in consequence, is said to have wept blood, with which its blossoms still remain deeply dyed. *Norr.*

³ In this distich, Haufez, addressing himself, says, that, "from his charming verse flow the waters of immortality, or extreme delight, and reputation; as blood flows from the breast, by reason of the beauty of his mistress's cheek."

Another---Translated by the Rev. Mr. HINDLEY.

ساقی بیار باده که آمد زمان گل
تا بشکنیم توبه دگر در میان گل

کوری خوار نعره زنان در چمن رویم
چون بلبلان نزول کنیم آشیان گل

در صحن بوستان قدح باده نوش کن
کایات خوشدلی همه آمد نشان گل
گل در چمن رسید مشو ایمن از فراق

بار و شراب جوی و سرا بوستان گل

حافظ وصال گل طلبی همجو بلبلان

جان کن فدای خال ره باغبان گل

BOY, bring the wine,—for, the season of roses is arrived,

That we may break our vows of repentance again amidst beds of roses *.

Jovial, and singing aloud, let us enter the bower;

Like nightingales let us sink at once into nests of roses.

In the recess of the garden quaff the goblet of wine;

For, the signs of happiness appear also at the command of the rose.

The rose is arrived in the garden; be not too confident of the time of her sojourn:

Seek a friend, and wine, and the palace of cultivated rose-bowers.

Haufez, thou longest after the company of the rose, like the nightingales:

Devote thy soul a ransom for the dust of the walk of the keeper of the rose-garden *.

* The first and the last distichs of this ode are quoted in Sir William Jones's Grammar, p. 20, where they are thus translated: "Boy, bring the wine, for the season of the rose approaches; let us again break our vows of repentance in the midst of the roses. O Haufez, thou desirest, like the nightingales, the presence of the rose: let thy very soul be a ransom for the earth where the keeper of the rose-garden walks!"

Another---Translated by JOHN NOTT, Esq.

عشق بازی و جوانی و شراب لعلقام
مجلس انس و حریف هدم و

شرب مدام

ساقی شکردهان و مطرب شیرین سخن
همنشین نیک کردار و بدیم نیکنام

شاهدی از لطف و پاکی همچو آب
زندگی

دلبری در حسن و خوبی غیرت ماه تمام
بزمکاهی دلفریب چون قصر فردوس برین
کلشنی پیرامنش چون روضه دار
السلام

صف نشینان نیکخواه و پیشکاران
با آدب

دوستانان صاحب اسرار و حریفان
دوستکام

باده کلرنک تلخ و تیز و خوشخوار و سبک
نقلی از لعل نکار و نقلی از یاقوت
جام

غمزه ساقی بیغمای خرد آهسته تیغ
زلف جانان از برای صید دل
کسترده دام

GIVE, O give love's sportful joys;
Youth, and all that youth employs;
Wine like rubies bright, and red;
And the board with dainties spread;
Gay associates, fond to join
In the cup of circling wine!

Give the handmaid's lip divine,
Blushing deeper than her-wine;
Minstrels vers'd in tuneful art;
And the friend that's next our heart;
With the valued, chearful soul,
Drainer of the brim-full bowl!

Give the nymph, that's tender, kind,
Pure in heart, and pure in mind,
As th' unfullied fount that laves
Eden's banks with blifsful waves,
And whose beauty sweetly bright
Shames the clear moon's full-orb'd light!

Give the festive hall, that vies
With our boasted Paradise;
Round it, breathing rich perfume,
Let refreshing roses bloom;
Such as, with unfading grace,
Deck the blest abode of peace!

Give companions, who unite
In one wish, and one delight;
Brisk attendants, who improve
All the joys of wine and love;
Friends who hold our secrets dear,
And the friend who loves good chear!

Give the juice of rosy hue,
Briskly sparkling to the view,
Richly bitter, richly sweet,
Such as will exhilarate:
While the fair-one's rubi'd lip
Flavours ev'ry cup we sip!

Give the girl, whose sword-like eye
Bids the understanding die,
Tempting mortals to their fate
With the goblet's smiling bait;
Damsels give with flowing hair,
Guileful as the hunter's snare!

نکته داني بزل کو چون حافظ شیرین سخن
بخشش آموزي جهان افروز چون

حاجي قوام
هر که اين صحبت نخواهد خوشدلي
بروي تباه

و آنکه اين عشرت نجويد
زندگي بروي حرام

Give, to spend the classic hour,
One deep-read in learned lore,
One, whose merry, tuneful vein
Flows like our gay poet's strain,
And whose open generous mind
Blesses and improves mankind !

Mortals, wilfully unwise,
Who these mirthful gifts despise,
Entertain no pleasing sense
Of voluptuous elegance :
Scarce of such can it be said,
That they differ from the dead.

¹ It was customary with the Asiatics in their potations to eat every now and then of some grateful sweetmeat, the better to relish their wines. Our poet therefore elegantly says : " Let the rubies (of the lip) of a mistress be our sweetmeat."

² Vid. supra, p. 30.

Another---Translated by the Same.

دوستان وقت گل آن به که
بعشرت کوشيم

سخن پير مغانست بجان نپوشيم
نيست در کس کرم و وقت طرب
میکند

چاره آنست که سجاده بمی بفروشيم
خوش هوايست فرخ بخش خدايا
بفرست

ماز نيني که برويش مي کلکون نوشيم
ارغنون ساز فلک رهن اهل هنرست
چون از اين غصه ننايم و چرا نخر و شيم

THE season comes, that breathes of joy,
In rosy garment drest ;
Let mirth, my friends, your care employ ;
O, hail the smiling guest !
Old-age ¹ now warns us to improve
The vernal hours with wine and love.

To the fond wishes of the heart
How few are gen'rous found !
And the sweet hours, which bliss impart,
Pass on in hasty round :
Then, for the wine I love so well,
My sacred carpet I will sell ².

The gale, that smells of spring, is sweet ;
But sweeter, should the fair,
With winning elegance replete,
Its grateful freshness share :
By her gay presence cheer'd, we pass
With brisker glee the rosy glass.

Soft sweep the lyre of trembling strings ;
'Twill fate's black rage suppress ;
Fate o'er the child of merit flings
The mantle of distress ³ :
Then let loud sorrow's wailing cry
Be drown'd in floods of melody.

With

کل بجوش آمد و از می نزدیمش آبی
 لاجرم ز آتش حرمان هوس در جو شیم
 حافظ این حال عجب با که توان
 گفت که ما
 بدلا نیم که در موسم کل خاموشیم

With boiling passion's eager haste,
 Comes forth the blushing rose;
 Shall we not wine like water waste,
 Soft dashing as it flows?
 Now that our throbbing bosoms prove
 The wild desires of hope, and love.
 O Hauzez! thy delightful lay,
 That on the wild wind floats,
 Resembles much, our poets say,
 The nightingale's rich notes;
 What wonder then, thy music flows
 In the sweet season of the rose 4.

¹ پیر مغان which I have rendered old-age, implies, in modern Persian, the old tavern keepers: but it is necessary that the English reader should know the history of this term. Peeri-mughaun, strictly interpreted, signifies old wise-men, and was chiefly applied to the priests of the adorers of fire, or the Guebres: but when the Mohammedans, with their arms, carried their religion into Persia, it was used by them, as an expression of contempt, for the heads of the Christian churches; it also distinguished the masters of taverns, baths, and caravanseras, who, from an intercourse with travellers, and their various guests, were men of more than common information, and as such highly respected. Mr. Richardson, in a note upon this subject, further informs us, that the waiting-boys at these houses of entertainment acquired also the title of **مغ پچکان** which formerly distinguished the noviciates of the old Persian monasteries. NOTT.

² In the original **سجاده** When the Persians offered up their prayers, according to the usage of the Mohammedans, whose religious ceremonies were universally adopted by them after putting on the Arabian yoke, they spread a carpet over the ground on which they prostrated themselves, lest they should perform their devotions on any polluted spot. A slave usually carried this holy utensil after them, when they travelled, or even went a small distance from home. The Prophet, in all the sacred ceremonies he ordained, seems to have had cleanliness more immediately in view; a proof of the great sagacity of this impostor, who found he could only wean his followers from that filthy indolence, so prejudicial to the health of their bodies, and improvement of their minds, by enjoining cleanliness as a religious duty. In this he was a strict imitator of the Jewish law. NOTT.

³ The original only says: "Fortune is the plunderer of the family of excellence." NOTT.

⁴ The Persian writers frequently compare their poets to nightingales; indeed our Hauzez has acquired the constant appellation of, the Persian nightingale. NOTT.

Translated by JONATHAN SCOTT, Esq.

ای پیک راستان خبر بار ما بگو
 احوال کل به بلبل داستان سرا بگو

O! Thou faithful messenger, tell
 me news of my beloved;
 Tell the tale of the rose to the
 plaintive nightingale.

ما محرمان خلوت نسیم و

غیم منخور

با یار آشنا سخن آشنا بگو

در راه عشق فرق غنی و فقیر

نیست

ای پادشاه حسن سخن با کدا بگو

دلها ز دام طره چو بر خاک میفشاند

با آن غریب ما چه گذشت از جفا بگو

صوفی که منع ماز خرابات میکند

کو در حضور پیر من این ماجرا بگو

هر چند ما بدیم و تو مارا بدان مکیر

شایان ما برای کنا ره کدا بگو

بر هام چو میزد آن سرزلفین مشکبار

با ماسری چه داشت بیا ای

صبا بگو

مرغ چمن زسوز من ای دوش

میلریست

آخر چه واقعی که چه رفت از

صبح نکو

هر کس که گفت خاک در دوست

توتیا است

کو این سخن معاینه در چشم ما بگو

ست

Call to the expanding wine

z z

The

Be not reserved; we are admitted to the assembly of intimacy:

Tell then an old lover something of his beloved.

In the domains of love there is no distinction of persons;

Speak then, O! sovereign of beauty, to the beggar.

When she scattered from the net of her tassel hearts all around,

Speak what tortures were sustained by me, ah! miserable being.

Tell the system-monger who warns me from wine,

To preach his compositions in the presence of my saint.

Though we are abandoned, yet treat us not scornfully;

But prince-like forgive the foibles of the suppliant.

When she committed her musky tresses to the waving of chance;

Say, O Zephyr; what hint she meant to convey to me?

O! yesternight, the bird of the garden wept at my sorrows.

Knowest thou what occurred? tell it to the morning.

To whoever said, the dust of my beloved's threshold is collyrium to a lover;

Say, surely he saw it clearly in my eyes.

جان پرورست قصه ارباب معرفت
رمزی برو پیش حدیث بها بگو
بازت اگر بر آن در دولت بود گذار
بعد از ادای خدمت عرض زما بگو
بر این فقیر نامه ان محتشم

بنخوان

با این کدا حکایت ان پادشاه بگو
آن می که در سبو دل صوفی
بعشوه برو کمر شمه کند ساقیا بگو
کمی در قرح کمر شمه کند ساقیا بگو

حافظ کرت بمجلس او راه میدهند
می نوش ترک زرق زهر خدا بگو

The traditions of divines refresh
the soul.

Ask a secret from her, and tell me
the anecdote.

Shouldst thou again pass by the
entrance of her palace;

After offering your own services,
speak my petition.

Read to me lowly the edict of that
august dame;

Relate of her majesty some ac-
count to this suppliant.

Say, cup-bearer! when again shall
mantle in the bowl that wine

Which in the vessel ravished the
heart of the austere with its
smiles.

If, O Haufez! they should admit
thee to her assembly, quaff
wine;

And for God's sake quit hypocrisy
and cant.

Another---By the Rev. Mr. HINDLEY.

مطرب خوش نوا بگو تازه بتازه
نو بنو

باده دل کشا بگو تازه بتازه نو بنو

O Minstrel, with a sweet voice!
begin an air that is fresh and
new:

Call for heart expanding wine
fresh and fresh.

Sit

با صنم چو لعبتی خوش نشین
بخلوتی

بوسه ستان بگام از و تازه بتازه نو بنو
برز حیات کی خوری گرنه مدام
می خوری

ناده بخور بباد او تازه بتازه نو بنو
ساقی سیم ساق من مست
میم ببار صبی

زو دگر هر کنم سبو تازه بتازه نو بنو
شاهد دل ربا بمن میکنند از برای من
نقش و نگار و رنگ و بو تازه بتازه
نو بنو

باد صبا چو بکذری بر سر کوی
آن پری

قصه حافظش بگو تازه بتازه نو بنو

Sit down from prying eyes and
enjoy thy mistress, as a game
in private.

Snatch eager kisses from her fresh
and fresh.

How canst thou eat the bread of
life without drinking wine!

Quaff wine to her dear remem-
brance again and again.

O cup-bearer with legs of silver, I
am intoxicated with the love
of thy beauty!

Quick fetch the cup, that I may
fill it again and again.

My heart-ravishing angel makes
for me

Ornaments of various hues, and
odours afresh and afresh.

O! gentle Zephyr, when thou
passest by the habitation of my
Fairy,

Afresh and afresh tell her, in whif-
pers, the tale of Hauzez.

Another---Translated by Sir WILLIAM OUSELEY, LL.D.

عیدست و موسم گل ساقی بباد ناده
هنگام گل که دید است بی می قدح
ناده

IT is a festival, and the season of
the rose; boy, bring wine.—
Who ever saw, in the time of the
rose, a cup placed down with-
out wine?

My

زین زهد پارسایی بکرفت خاطر من

ساقی بده شربت تا دل شود کشاده

واعظ که دی نصیحت میکرد عاشقانرا

امروز دیدمش مست تقوی بباد داده

این یک دو روز دیگر کلرا غنیمتی دان

کر عاشقی طرب جو با شاهدان ساده

کل رفت ای حریفان غافل چرا

بی ناله دف و نی بی یاد و جام باده

در مجلس صبحی دانی چه خوش نماید

عکس عزار ساقی در جام می فتاوه

مطرب چو پرده سازی شاید اگر

بخوانی این طرز شعر حافظ در بزم شاهزاده

My heart shrinks from the malicious hypocrisy of affected temperance :

Pour out the wine, boy, that my heart may be expanded.

Him, who yesterday preached serious advice to lovers,

I this day beheld drunk, and his piety and solemnity given to the wind.

For these two or three days, plunder the roses !

And if you are a lover, seek the delights of love in revelling with beautiful damsels.

The rose is now departed ! but why, my companions, do you sit languid and inanimate,

Without the sound of the tabor and flute, without a mistress and a flask of wine ?

You know how the morning draught delights us in our feast, When the rosy cheek of the cup-bearer is reflected in the wine.

O minstrel ! when you begin to play, if you accompany the instrument with your voice,

Sing this fragment of the poetry of Haufez at the banquet of the prince.

Another---Translated by Sir WILLIAM JONES.

ای باد نسیم یار داری

زان تحفه مشکبار داری

O Sweet gale, thou bearest the fragrant scent of my beloved ;

Thence it is that thou hast this musky odour.

Beware !

زنهار مکن دراز دستی

با طره او چکار داری

ای کل تو کجا و روی زیباش

او تازه و تو خار بار داری

نرکس تو کجا و چشم مستش

او سرخوش و تو خار داری

ای سرو تو با قد بلندش

در باغ چه اعتبار داری

ای عقل تو با وجود عشقش

در دست چه اختیار داری

ریحان تو کجا و خط سبزش

او مشک و تو غبار داری

روزی برسی بوضل حافظ

گر طاقت انتظار داری

Beware ! do not steal : what hast thou to do with her tresses ?

O rose, what art thou, to be compared with her bright face ?

She is fresh, and thou art rough with thorns.

O narcissus, what art thou in comparison of her languishing eye ?

Her eye is only sleepy,

But thou art sick and faint.

O pine, compared with her graceful stature,

What honour hast thou in the garden ?

O wisdom, what would'st thou choose, if to choose were in thy power,

In preference to her lover ?

O sweet basil, what art thou, to be compared with her fresh cheeks ?

They are perfect musk, but thou art soon withered.

O Hauzez, thou wilt one day attain the object of thy desire,

If thou can'st but support thy pain with patience.

Another---Translated by Sir WILLIAM OUSELEY, LL.D.

این خرقه که من دارم در رهن شراب
اولی

وین دقترب معنی غرق می ناب
اولی

THIS Monkish habit which I wear shall serve as a pledge for wine ;

And this unmeaning volume* shall be sunk in an ocean of good liquor.

چون عمر تبه کردم چندانکه نکه کردم
در کنج خراباتی افتاده خراب اولی
چون مصلحت اندیشی دور است ز
درویشی

هم سینه پر از آتش و هم دیده پر
آب اولی

مع حال دل شیدا با خلق نخبوهم گفت
این قصه اگر گویم با چنگ و رباب اولی
تا بی سرو پا باشد اوضاع فلک زینسان

در سر هوس ساقی در دست شراب
اولی

از به چو تو دلداری دل بر نلکشم آری
کر تاب کشم باری ز آن زلف بتاب
اولی

چون پیر شدی حافظ از میکرده بیرون
شو

رندی و هوسناکی در عهد شباب اولی

How have I wasted life!—as far
as I can look around,

We owe our ruin to the love of
wine and dissipation.

How remote is true meditation
from the profession of a Der-
veish, or a state of poverty!

My breast is all on fire—my eyes
full of tears.

I shall not tell the story of my ena-
moured heart to the world:

Or if I do tell it, it must be to the
sound of the harp or violin †.

As the sphere of the world thus
moves round without intermis-
sion,

My head is giddy with a passion
for the lovely cup-bearer, whilst
my hand seizes the goblet of wine.

From a mistress like thee, I can
never turn away my heart—

Yes—but if I do, at any time, it
will be only from one of thy
ringlets to another.

When you shall be old, Hauzez,
then depart from the wine ta-
vern:

But first enjoy, whilst young, the
pleasures of drinking and of con-
vivial mirth.

* The Koraun, which some of the Mohammedan Soufies, or Monks, through an affectation of excessive devotion and religious zeal, carried constantly in their bosoms. Those hypocritical Soufies, who in public preached virtue and sobriety, and in secret practised every vice, are the frequent objects of our poet's ridicule and satire. These small transcripts of the Koraun are rolled up, and are supposed to act as a charm against all sorts of evil. Some of them are most exquisitely written, the chapters being placed in a variety of curious ornamental devices.

† Rebab, a violin of two strings and a bow. Vide Shaw's Travels.

Another

Another---Translated by Sir WILLIAM JONES.

ساقی بیا که شد قرح لاله پر زمی
طامات تا بچند و خرافات تا بکسی

بکدر ز کبر و ناز که دیدست روزگار
چیت قبای قیصر و طرف کلاه کی

هشیار شو که مرغ سحر مست کشت
مان

بیدار شو که خواب اجل در پیست بی
خوش نازگانه می چمی ای شاخ نوبهار

کاشفتگی مبادت از آسیت باد دی
بر مهر چرخ و عشوه او اعتماد نیست

ای وای بر کسی که شد ایمن زمکر وی

فردا شراب کوثر و حور از برای ماست

و امروز نیز ساقی مه روی و جام می

باد صبا از عهد صبی یاد میدهد
جان داروی که غم ببرد در ده ای

صبی
حشمت مبین و سلطنت گل که بسپرد
فراش باد هر و رقص را بنزیر پی

RISE, boy ; for the cup of the tu-
lip is full of wine.

When will this strictness end? how
long will these scruples last?

No more of this pride and disdain ;

For time has seen the crown of
Cæsar humbled, and the diadem
of Cyrus bent to the ground.

Oh ! be wise ; for the bird of the
morning is intoxicated with
love.

Oh, awake ! for the sleep of eter-
nity is just before you.

How gracefully thou movest, O
sweet branch of a vernal plant !

May the cold wind of December
never nip thy buds !

There is no reliance on the favours
of fortune or her deceitful smiles.

Oh ! woe to him, who thinks
himself secure from her treach-
ery.

To-morrow, perhaps, the stream
of Cuthur, and the girls of Pa-
radise, will be prepared for us ;

But to-day also let us enjoy a dam-
sel bright as the moon, and quaff
the wine from the full cup.

The zephyr (faba) reminds us of
our youth (fabi) ;

Bring us the wine, boy, which
may refresh our souls, and dispel
our sorrow.

Admire not the splendour and dig-
nity of the rose ;

For the wind will soon scatter all
her leaves, and spread them be-
neath our feet.

Bring

در ده پیاد حاتم طی جام یکمینی	Bring a larger cup to the memory of Hatem Tai * ;
تا نامه سیاه بخیلان کنیم طی	That we may fold up (Tai) the gloomy volume of those, who want generosity.
آن می که داد رنگ لطافت بارغوان	This wine, which gives a lively tint to the Argavan (a purple flower),
بیرون فکند لطف مزاج از رخس بخوی	Communicates its sweet nature from my beloved's cheek to her heart.
بشنو که مطربان چمن راست کرده اند	Attend ; for the musicians of the bower have begun their concert,
آهنگ چنگ و بریط و عود و نوای نی	Joining the notes of the lute and harp to the melody of the dul- cimer and flute.
مسند بباغ بر که بخدمت چو بندگان	Bring thy sopha into the garden, for, like active attendants,
استاده است سرو و کمر بسته است نی	The cypress stands before us, and the green reed has tucked up his girdle.
حافظ حدیث سحر فریب خوشت رسید	O Haufez, the fame of thy sweet alluring forcery has reached
تا حد چین و مصر باقصای روم و ری	From the extremity of Reï and Rûm, to the limits of China and Egypt.

* * * *The above ode, says Sir William Jones, is a genuine example of the true Shirazian dialect.*

* An Arabian prince, celebrated for his extreme liberality.—The following anecdote relative to this prince is taken from “ Tales, Anecdotes, and Letters, translated from the Arabic and Persian,” by Jonathan Scott, Esq. a very curious and entertaining work: It is related, that Hatim erected a large storehouse, having seventy entrances, at each of which a petitioner might receive his alms. Upon his death, his brother, who succeeded him, wished to imitate his great example ; but his mother said, “ Attempt it not, my son, for it is beyond thy genius.” He would not attend to her words; upon which she one day, having disguised herself as a mendicant, came to one of the doors. Her son relieved her; she repaired to another door ; and was again relieved. She went to a third, when her son exclaimed, “ I have given thee twice already, yet thou importunest me again.” “ Did I not tell thee, my son, (said the mother, discovering herself) that thou couldst not equal the liberality of thy brother? I tried him, as I have done thee, and he relieved me at each of the seventy doors without asking a question; but I knew thy nature, and his. When I suckled thee, and one nipple was in thy mouth, thou always heldest thy hand upon the other, lest any one should seize it ; but thy brother Hatim the contrary.”

FIFTEENTH CENTURY.

Extracts from *یوسف و زلیخا* of Joseph and Zuleikha,
by Jaumee.

Commencement of the First Chapter of that Poem.

Translated by Sir WILLIAM OUSELEY, LL.D.

نخاب آمدن یوسف علیه السلام
ز لیلخارا نوبت سوم
و نام و مقام وی دانستن و بعقل و
هوش باز آمدن
پیا ای عشق پر افسون و نیرنگ
که باشد کار تو که صلح و که جنگ
کی فرزانہ را دیوانہ سازی
کی دیوانہ را فرزانہ سازی
چو بر زلف پری رویان نہی بند
بزنجیر جنون آفتند خردمند
و گر ز آن زلف بندی بر کشایی
چراغ عقل یابد روشنائی
زلیخا یکشبی و بیہوش
بغم ہمراز و با محنت ہم آغوش

THE coming of Joseph (may peace be with him) in a dream to Zuleikha the third time,

And her learning his name and condition, and her return to reason and understanding.

COME, O love, with all your fascinations and deceitful charms; You who are the promoter of concord and of strife.

At one time you make the wise man silly ;

And at another time you inspire wisdom into the fool.

When you place your snare in the ringlets of beautiful damsels,

The wisest man falls into the fetters of insanity :

But if you should loose this snare from the fair one's ringlets,

The lamp of reason will resume its light.

Zuleikha, one night, impatient and distracted :

The twin-sister of affliction, and to whom sorrow was as a familiar friend,

ز جام درد درد آشامی کرد
 ز سوز عشق بی آرامی کرد
 Drank to the very dregs of the cup
 of wretchedness,
 And from the burning anguish of
 passion passed the night without
 repose.

Another Extract from the same---Translated by Sir WILLIAM JONES.

سحر چو شب ز اغ پرواز پر داشت
 خروس صبحگاه آواز پر داشت
 عنادل لحن دلکش بر کشیدند
 لحاف غنچه از گل در کشیدند
 سمن از آب شبنم روی خود شست
 بنفشه بعد عنبر بوی خود شست
 ز لیلها همچنان در خواب نوشین
 دلش را روی در محراب دوشین
 نبود آن خواب بل بیهوشیش بود
 ز سودای شبش مدوشیش بود
 کنیزان روی بر پایش نهادند
 پرستاران بدستش بوسه دادند
 نقاب از لاله شیراب بکشاد
 خار آلوده چشم از خواب بکشاد
 IN the morning, when the raven
 of night had flown away,
 The bird of dawn began to sing :
 The nightingales warbled their
 enchanting notes,
 And rent the thin veils of the rose-
 bud and the rose ;
 The jasmine stood bathed in dew,
 And the violet also sprinkled his
 fragrant locks.
 At this time Zuleikha was sunk in
 pleasing slumber ;
 Her heart was turned towards the
 altar of her sacred vision *.
 It was not sleep ; it was rather a
 confused idea :
 It was a kind of phrenzy, caused
 by her nightly melancholy.
 Her damsels touched her feet with
 their faces ;
 Her maidens approached, and kissed
 her hand.
 Then she removed the veil from
 her cheek, like a tulip be-
 sprinkled with dew ;
 She opened her eyes, yet dim with
 sleep.

From

کریبان مطلع خورشید و مه کرد
زمطلع سر زده هر سو نکه کرد

From the border of her mantle the
sun and moon arose ;
She raised her head from the
couch, and looked around on
every side.

* A metaphor taken from the custom, which prevails among Moham-
medans, of turning their faces, when they pray, towards the temple of
Mecca.

Ode.---Translated by Sir WILLIAM OUSELEY, LL. D.

دوش چشم من بخواب و بخت من
پیدار بود

LAST night my eyes being closed
in sleep, but my good fortune
awake,

شب همه شب مونس جانم خیال
یار بود

The whole night, the live-long
night, the image of my be-
loved was the companion of my
soul.

لذت شیرینی گفتار او در جان بماند

The sweetness of her melodious
voice still remains vibrating on
my soul :

اند اند ان چه لبهای شکر گفتار بود

Heavens ! how did the sugared
words fall from her sweeter lips !

و که رفت از خاطر در خواب با

Alas ! all that she said to me in
that dream has escaped from
my memory,

من هر چه گفت

Although it was my care till break
of day to repeat over and over,
her sweet words.

کر چه کار من همه شب تا سحر

The day, unless illuminated by
her beauty, is, to my eyes, of
nocturnal darkness ;

تکرار بود

Happy day ! that first I gaz'd upon
that lovely face !

روز در چشم شب تیره سن بی

May the eyes of Jaumee long be
blest with pleasing visions, since
they presented to his view last
night

رخسار او

That object, on whose account he
passed his waking life in expec-
tation.

ای خوش آنروزی که چشم من بران

Ode.

رخسار بود

خواب خوش بادت حلال ای دیده

چون جامی بخواب

دید امشب آنچه عمری بهر آن پیدار

بود

Ode.---Translated by JONATHAN SCOTT, Esq.

هر جا که کنم خانه بهمنخانه ترا یا بم
 هرگز نروم جایی گانجانه ترا یا بم
 هر خواب کنم شبها در خانه دوم تنها
 در خواب ترا بینم در خانه ترا یا بم
 در بزم قبح نوشان در چشم جفا
 کوشان
 معشوقه ترا دانم جانانه ترا یا بم
 در صحبت هر جمعی کافروخته شد شمعی
 کرد سر او کردان پروانا ترا یا بم
 هر جانب مینخانه آیم بی پیمانه
 در دست می اشامان پیمانه ترا یا بم
 از سر بشم خرقه در بحر شوم غرقه
 در هر صدفی پنهان دد دانه ترا یا بم
 از خود بکل جامی بند در کتم نامی
 کاندر تنق و جرت پیکانه ترا یا بم

WHERESOEVER I fix my habi-
 tation, I find thee my inmate—
 I can never move any where that
 I do not find thee there.

Do I sleep at night, or wander
 lonely in my dwelling,
 I behold thee in my dreams, or
 see thee in my abode.

In the company of the convivial,
 or in the assembly of the world-
 ly minded,

I see only thee, my beloved, and
 find thee the consoler of my
 heart.

In whatever assembly the taper is
 lighted up,

Circling round it, I am sure to
 find thy moth *.

If I visit the tavern without a
 goblet,

I am sure to find thine in the
 hands of the guests.

Should I throw off my religious
 habit, and dive into the sea,

I should find thee, the precious
 pearl, concealed in every shell.

Jaume is lost to everything around
 him,

For in public and private he be-
 holds nothing but thee.

* The moth flying round a taper is compared, by the Eastern poets, to a
 lover assiduously following his mistress.

SIXTEENTH CENTURY.

Account of Cashmere from Rafied'din.

Translated by Sir WILLIAM OUSELEY, LL. D.

مرافتاد کز نو بتي سوي کشمير
 اگر تو کوش کنی شمه کنم تقرير
 عراق و هند و خراسان و فارس دیدم
 ندیاه ام بهوا و لطافت کشمير
 تمام سال از کشمير تا حدود خطا
 هوا فصل بهار است و جای ابر مطير
 طست و سبزه و صحرا و آبهای روان
 رواق و طاق و محلهای خوب بر تصویر
 زهر طرف همه کوهست و چشمه سار و
 درخت
 میان کوه پراز جوز و سیب و از انجیر
 نشاط و عیش دران ملک پیش
 از همه جا
 به عیش و ناز نشینند بر بساط حریر

I Happened once to visit Cashmere:

If you will attend, I'll give a description of that country.

I have seen Irak and India, Khorasan and Persia,

But no place equal to Cashmere in beauty and in excellence of climate.

During the whole year, from Cashmere to the borders of Cathy,

The air, tempered by gentle showers, has all the mildness of Spring;

There are flowers, and green herbage, plains, and running streams;

Palaces, cupolas, and public buildings, beautiful to view.

On every side are rising grounds, chrystal springs, and lofty trees.

Amid mountains covered with nut trees, apple trees, and fig trees,

Festivity and pleasure peculiarly abound there.

In mirth and revelry the Cashmarians pass away their time on silken cushions.

تمام مردم کشمیر شال می پوشند
چه از بزرگ بزرگان چه مردمان حقیر
چه کویم و چه بوسیم ز خوبرو و یانش
که در خیال و تفکر نیاید و بقمیر

شکر لبان صنوبر قد سمن رخسار

بهر طرف که به بینی چو ماه و بدر قمیر

کمند کیسوی مشکین دلربا یانش

هزار حلقه بران ماهچو حلقه رنجیر

چو زلف را ز سر دلبری بر افشانند

ابریزد از سر هر مو هزار جان اسیر

هزار یوسف مصری بر آرد از ته جاه

و بان تنک ز لبتا و شان حور نظیر

تمام شان نمکین و طریف پر زیشت

تمام شان بجلوت چو قند و شکر و شیر

رفیع در قدم شاه اکبر غازی

رسیده بود به کشمیر با محمد پیر

They all wear shawls,

Whether of illustrious birth, or of
the lowest class.

How shall I describe the lovely
damsels of that country?

For in my opinion, the young
moon is not equal to them in
beauty ;

With lips sweet as sugar, in stature
like the graceful pine, fragrant
as jafmin ;

Whatever side you look at, those
nymphs appear like the sun or
moon ;

A thousand secret snares, like the
links of a chain,

Are laid in the waving ringlets of
those fair plunderers of hearts.

When the lovely nymphs loose
their flowing tresses,

A thousand captive hearts issue from
the point of every hair !

Here are innumerable youths, hand-
some as Joseph ;

A thousand damsels with pouting
lips, fair as Zuleikha, and charm-
ing as the Houries ;

All fresh, young, and blooming ;

All in sweetness like sugarcandy,
sugar, and milk.

Refia, in the train of the victorious
emperor, Akber,

Visited Cashmere, in company with
Mohammed Peer.

Ode---Translated by the Same.

اگر بینم بنحواب آن نازنین را
 فدای او نمایم عقل و دین را
 و اگر یکدم نهیم رو بر کف پایش
 نیارم در نظر روی زمین را
 و اگر گوید غلام در که عاست
 نهیم پای به نهیم جرخ برین را
 ممکن زلف سمن سار را پریشان
 مده شرماندگی عطار چین را
 جنان مستغرق دریای عشق
 که نشناسم من از دست استین را
 رفیع الدین ز روی صدق و اخلاص
 بنده بر خاک و راه اجپین را

I Would forfeit reason and religion
 For the pleasure of beholding that
 lovely fair-one in my sleep.
 If I could for one moment prostrate
 myself at her feet,
 I would no longer regard any ob-
 jects on the face of this earth.
 If she should say, "He is a slave
 belonging to my court ;"
 On this account I would place my
 foot on the ninth sphere of the
 heavens.
 Oh ! dishevel not those ringlets,
 fragrant as jasmine !
 Put not to shame, thereby, the
 perfumes of Cheen or Tartary.
 I am so immersed in the ocean of
 love,
 That I cannot discern one object
 from another*.
 Oh ! Rafied'deen, with the face of
 candour and sincerity,
 Lay thy forehead in the clay of the
 path on which she treads.

* Literally, "know not my hand from my sleeve."

SEVENTEENTH CENTURY.

Extract from the History of Christ,
by Jerome Xavier.

Translated by the EDITOR.

احکام خدا

درین بود که مردی از دانایان
دین آمد تا او را بیازماید و گفت ای
آموزاننده چه کردار کنم تا زندگانی
جاوید بمیراث گیرم باو گفت چه
چیز بتوریت نوشته شده است
و چگونه میخوانی او جواب داد و گفت
دوست دار خداوند خود را از همه دل
خود از همه جان خود از همه توانایی
خود و از همه نیت خود و قریب خود را
حضرت ایشوع گفت راست گفتی
این بکن و خواهی زیست او خواست
که خود را بیکوکار و انماید و گفت قریب
من کیست ایشوع فرمود مردی از
اوریشلیم بسوی هرنحو فرود آمد
و دزدان برو ریختند و جامهای او
ربودند و بمجروحش ساختند و گذاشتند
و او را نیم مرده گذاشتند گاهی بر آن

THE PRECEPTS OF GOD*.

IN this time it was that a certain learned doctor of religion came to tempt him (Jesus), and said, "O, master, what shall I do to inherit eternal life?" He said to him, "What is written in the law? and how do you read it?" He answered and said, "Love the Lord with all thy heart, with all thy soul, with all thy strength, and with all thy mind; and thy neighbour as thyself." Our Lord Jesus said, "Thou hast said right. Do this, and live." He wished to justify himself, and said, "Who is my neighbour?" Jesus said, "A certain man came from Jerusalem to Jericho, and thieves fell upon him, and stripped him of his garments, and wounded him, and departed, and left him almost dead. A certain Priest passed that way, and saw him, and passed by. A Levite likewise passed that way, and saw him, and went on his journey. At length a certain Samaritan came and drew near to him, and when he had seen his wounds, he

گذر کرد و او را دید و گذشت
 همچنین لای بر آنجا گذشت و دید
 گذر کرد بعد از آن یک سامری برو
 گذر افکند قریب او رسید و چون او را
 خسته دید دلش نرم شد روغن
 زیتون و شراب بر جراحتهای او
 ریخت و بر بست و بر مرکب خود
 سوار کرده بسرا برده و تیمار او خورد
 بامداد دو دینار بر آورد و بصاحب
 سرا داد و بدو گفت تیمار او بخور
 و اگر بیش ازین برو خرج کنی گاه بر
 کشتن ترا دهم پس ازین تن
 کدام یکی را قریب می انگاری
 بدان کس که بدست دزدان افتاد
 گفت آنکه باو مهربانی کرد حضرت
 ایشوع بدو گفت برو و تو هم اینچنین
 کن درین دانی نمود که همه مردم را
 خویش خود دانیم و در جاجتمند بها
 بایشان نیکویی کنیم از هر دین
 و مذهب که باشند درین هنگام که در
 سیر بودند بقریه بتانیه در آمد مرته نام
 زنی او را استقبال کرد و بخانه خویش
 برد او و خواهر او مریم نام نزد قدمهای
 مسیح نشستند تا گفتار او بشنوند
 ولیکن مرته برای خدمت و مهرباناری

he had compassion on him, and poured oil and wine into his wounds, and having bound them up, he placed him on his own ass, and led him to an inn, and took care of him. In the morning he took two pence, and gave it to the master of the inn, and told him to take care of him; and if more than this shall be spent upon him, I will return it to you another time. Of these three persons therefore, whom do you suppose was the neighbour of him who fell into the hands of the thieves?" He said, "He who had mercy on him." Jesus said to him, "Go, and do likewise." He shewed to him, "That we should look upon all men as our neighbours, and that we should do good to them in their necessities, of whatsoever religion or sect they may be." At the time that they were journeying he entered the village of Bethany; and a certain woman named Martha came to meet him, and led him to her house. She and her sister, by name Mary, sat nigh to the feet of Christ, that they might hear his discourse. But Martha was troubled on account of her attendance on the company, and implored help and assistance. And when he saw, that her sister Mary heard the words of Christ, he said to her, "Tell her, the Lord says, you may take part in the serving." The Lord also answered and said, "Martha, Martha, in all thy transactions thou art troubled

بر خاست و اہتمام و کوشش میبرد
و چون دید کہ خواہرش مریم از سخنان
مسیح [میشن] اورا گفت ای
خداوند من اورا بفرمائی کہ بخدمت
کردن [او] نیز نصیب گیرد خداوند
جواب داد و گفت مرتہ مرتہ ہر اینہ
در کوشش ہستی و در چیزہای فراوان
و مانند ہر اینہ یکست آنچہ در
گارست لیکن مریم بہترین بخش
گزیدہ است کہ زو ربودہ نمیشود

troubled about many things: there is one thing, which is needful. But Mary has chosen the best part, which shall not be taken from her †."

* Compare Luke x. 25—42.

† Toward the close of this extract, a difficulty occurs with regard to the sense, the original being defective.

EIGHTEENTH CENTURY.

The following Story in modern Persian, was presented to Sir William Jones by Mirza Abdu'lrahim of Isfahan :

شیرست سرپستان الم
پرورش یافتہ دامن غم
آب رنگ و رخ لیلای جنون
خال رخسارہ نامون مجنون
یافت چون راہ بگشائے عشق

THE man, who had inebriated himself with milk from the nipple of Anguish,
Who had been nourished in the lap of Affliction,
Mejnún, mad with the bright hue and fair face of Laili,
Himself a dark mole on the cheek of the desert,
Having found the way to the mansion of love,

Became

آستان شد بدر خانه عشق
 بر سرش شخص جنون سایه فکند
 قصه عاشقیش گشت بلند
 در عرب هر طرفی خو غا شد
 نقل او نقل مجالس باشد
 بود امیری بعرب والا شان
 صاحب مکنیت و ثروت بهرمان
 ترک تاز غم بهرمان دیده
 هر کل داغ محبت چیده
 دیده در طفلی خود سوز فراق
 تلخی زهر فراقش بمذاق
 یافت چون قصه آن درد سگال
 کرد فرمان بگلانی در حال
 که سویی نجد قدم ساز ز سر
 شو به تعجیل روان چون صرصر
 آن که دل برده ز مجنون بنگاه
 به برم زود بیار همراه
 رفت و آورد غلامک در حال
 لیلی آن پادشاه ملک جمال

Became fixed like the threshold on
 the door of love's palace.
 Over his head the form of Madness
 had cast her shadow :
 The tale of his passion was loudly
 celebrated.
 Among the Arabs a tumult arose
 on all sides :
 The relation of his adventures was
 a desert in their assemblies.
 A powerful Prince reigned in Ara-
 bia,
 Possessing worldly magnificence
 and riches :
 He had seen the depredations of
 Grief through absence from a
 beloved object :
 He had plucked many a black-
 spotted flower from the garden
 of love,
 Even in his infancy he had felt the
 pain of separation :
 The bitter taste of that poison re-
 maind in his palate.
 When he learned the story of that
 afflicted lover,
 He instantly gave an order to a
 slave,
 Saying, " Make thy head like thy
 feet in running towards Najd ;
 Go with celerity, like a violent
 wind :
 Bring speedily with thee to my
 presence Her,
 Who has stolen the heart of
 Mejnún with a glance."
 The stripling ran, and in a short
 time brought Laili,
 That Empress in the dominion of
 beauty.

بغلامی دگرش شد فرمان
 که تو هم شو بسوی دشت روان
 جانب زینت ارباب جنون
 شمع پر نور محبت مجنون
 زود آور برم آن سوخترا
 آن جگر سوز غم اندوخترا
 رفت و برگشت غلامک چو نگاه
 والی کشور عشقش همراه
 کرد او را چو نظر مرد امیر
 دید زاری بغم عشق اسیر
 بر سرش شخص جنون کرده و وطن
 زخم مجبران به تنش پیراهن
 موی سر بر بدنش گشته قبا
 موزه از آبله پا بر پا
 شانه از خار مغیلان بر موش
 خرقه از ریگ بیابان بر دوش
 گفت گای گم شده وادی غم
 هیچ خواهی که تمنّات دهم
 سرفرازت لنم از مکنت و جاه
 لیلی آرم ببرت خاطر خواه

To another slave the Prince gave
this order :

“Run, thou also into the desert,

Go to that ornament of frantic
lovers,

Mejnún, the illumined taper of
love.

Bring quickly before me that in-
flamed youth,

That heart-consumed anguish-
pierced lover.”

The boy went, and returned, in
the twinkling of an eye,

Accompanied by the ruler in the
territories of love.

When the Prince looked at him,

He beheld a wretch in bondage to
the misery of desire.

Madness had fixed her abode on
this head :

He was clothed, as with a vest,
with the wounds of separation.

His locks flowed, like a mantle,
over his body :

His only fandal was the callus of
his feet.

In his hair stuck a comb of Arabian
thorns :

A robe of sand from the desert
covered his back.

“O thou said the Prince, who hast
been lost in the valley of sorrow;

Dost thou not wish me to give
thee the object of thy passion,

To exalt thee with dignity and
power,

To bring Laili before thee gratify-
ing thy soul?”

“No”

گفت نی نی که بعید است بعید

ذره را بهم نظری با خورشید

گفت خواهی که کنی راست بگو

سیر آن صفحه رخسار نکو

یا نداری بجمالش میلی

راست بر گوی بجان لیلی

گفت کای قدوه ارباب کرم

ذره خاک درت تاج سرم

بر دلم درد زلیلی کافیت

خواهش وصل زبی انصافیت

بهر خورسندی این جزو حقیر

بس بود پرتوی از مهر منیر

گفت و گردید سوی دشت روان

دیده گریان و مژه اشک فشان

"No, no; answered he, far, far
is it from my wish,

That an atom should be seen to-
gether with the sun."

"Speak truly, replied the Prince,
art thou not willing

To recreate thyself on the smooth
plain of that beautiful cheek?

Or hast thou no inclination to
enjoy her charms?

I adjure thee, by the soul of Laili,
to declare the truth!"

He rejoined: "O chief of men
with generous hearts,

A particle of dust from thy gate is
a diadem on my head.

The pain of my love for Laili is
sufficient for my heart:

A wish to enjoy her presence thus
would be injustice.

To gratify this contemptible soul
of mine,

A single ray from that bright lumi-
nary would be enough."

He spake, and ran towards the de-
sert,

His eye weeping, and his eye-lashes
raining tears.

مثال از بهارستان جامی

F A B L E S

FROM THE

BAHARISTAUN OF JAUMEE.

Translated by the EDITOR.

حکایت اول

روباه و گرگ

روباهی با گرگی دم مصادقت میزد
و قدم موافقت می نهاد و با
یکدیگر بیباخی بمنزاشتند در استوار
بود و دیوارها پر خار گردان بگردیدند
تا بسوراخی رسیدند بر روباه فراخ
و بر گرگ تنگ روباه آسان در آمد
و گرگ بزحمت فراوان انگورهای
گوناگون دیدند و میوههای رنگارنگ
یافتند روباه زیرک بود حال بیرون
رفتن را ملاحظه کرد و گرگ غافل
چندانکه توانست بخورد نگاه باغبان
اکاه شد چوپ دستی برداشت

FABLE I.

THE FOX AND THE WOLF.

A FOX once scraped acquaintance with a Wolf, and joined him as a companion on a journey. They came together to a vineyard; but the door was shut, and the fence was hedged round with brambles. An entrance is diligently sought for on every side, until, at length, they come to a gap, which would indeed admit the Fox tolerably well, but the Wolf with the greatest difficulty. The Fox first easily made his way through it and the Wolf followed, but not without considerable exertion. They perceive a profusion of various sorts of grapes, which they are prompted to taste: in short, there was an abundance of fruit, of different kinds and colours. The crafty Fox had continually an eye upon the manner in which he was to get out again; but the Wolf, forgetful

و روی بدیشان نهاد روباه باریک
میان زود از سوراخ بجست و
گرک بزرگ شکم در اینجا محکم شد
باغبان بوی رسید و چوپ دستی
کشید چندان بزوش که نه مرده و نه
زنده پوست دریده و چشم کنده
از آن سوراخ بیرون رفت

قطع

زور مندی مکتق ای خواجه بزر
کاخرکار زبون خواهی رفت
فر بهت کرده بسی نعمت و ناز
زان بنیدیش چون خواهی رفت
باچنین جثه ندانم که چه سان
بدر مرگ درون خواهی رفت

حکایت دوم

گشردم و سنک پشت
گشردمی زهر مضرت در نیش و
تیر خبثت در کیش عزیمت سفر

ful of his safety, crammed himself as much as he could. The keeper of the vineyard, having observed the thieves, seized a handful of switches, and came running unexpectedly upon them, with a view to chastize the culprits. The slim made Fox, taking to flight, darted through the gap as quickly as possible; but the Wolf, being more fat, and having stuffed himself too much, stuck by the way. The keeper of the vineyard following him up, so severely trimmed the poor devil, that, half dead, most of his hair torn out, and with his hide besmeared with gore, he scrambled out at the gap.

STROPHE.

My friend! never use violence to any one, for the sake of acquiring riches; for, deprived of every thing, you will have to depart hence. When too much allured by obligations and favours, consider what your end will be. Indeed, you should by no means despise the consideration, how, with so pampered an appetite, you will approach the gate of death.

FABLE II.

THE SCORPION AND THE TORTOISE.

Armed with his sting and deadly poison, a Scorpion set out on a journey, but having arrived at the bank

کرد بلب آبی پهناور رسید خشک
 فرماید نه پای گذشتن و نه رای
 باز کشتن سنگ پستی آن معنی را
 از وی مشاهده کرد بروی ترحم نمود
 بر پشت خودش سوار ساخت و
 خود را در آب انداخت شناکنان
 روی بجانب دیگر نهاد و در آن
 اثنا آوازی بکوشش رسید که کژدم
 چیزی بر پشتش میزند سوال کرد که
 این چه آوازست جواب داد که این
 آواز نیش منست که بر پشت تو
 میزنم هر چند که میدانم که آنجا
 کارگر نمی آید اما جاصیت خود نمی
 توانم گذاشت سنگ پشت گفت
 هیچ به از آن نیست که این بد
 سرشت را از خوی زشت برانم
 و نیکو سرشتان را از آسیب وی
 ایمن گردانم باب فرو رفت و
 ویراموج دریا در رودی و بجای برد که
 گویا هرگز نبود

قطعه

هر عوانی که درین بزمکه شر و فساد
 تا ز صد حیل بهر لحظه از و ساز دهند

bank of a wide river, he was at a stand for some time, and exceedingly perplexed. There, as he was unable to swim over, and was not willing to measure back the same road again, a Tortoise perceived him in his dilemma; and, being moved with compassion, took him on his back. When he launched out into the water, and was gaining the opposite shore, a sound, I know not what, of one striking something, reached the ears of the Tortoise. "What the deuce! what noise is that?" said the Tortoise. "It is the noise of my sting," said the Scorpion, "with which I am striking your back. I know that I cannot scratch on your back, but I cannot oppose the impulse of my nature." "Well then," answered the Tortoise, "nothing can be better than to break an animal, with such a base disposition, of so pernicious a habit, and render all the good safe from his mischievous designs." Having said this, he immediately sunk again into the water, and committed the offender to the mercy of the waves, which carrying him down the stream, bore him to those places, which none before ever inhabited.

STROPHE.

Whosoever, in this assemblage,
 is guilty of malice and wickedness,
 the strings of his life will be continually uttering the sounds of an
 hundred

به از آن نیست که در موج فتنه
غوطه خورد

تا وی از خلق خود و خلق زوی باز رهند

حکایت سیوم

موش و خواجه بقال

موشی چند سال در دکان خواجه بقال

از نقلهای خشک و میوهایی تر مالا

مال بسرمی برد و از آن نعمتهایی تر

و خشک می خورد خواجه بقال

انرا می دید و اغماض می کرد

و از مکافات وی اعراض مینمود

تا روزی بحکم آنکه گفته اند

سخت

سفلد و نرا چو کرد و معده سیر

بر هزار آن شور و شر کرد و لیر

حرصش بر آن داشت که بهیمان

خواجه را ببرد و سرخ و سفید هر چه بود

بخانه خود کشید چون خواجه بوقت

حاجت دست بهیمان برد چون

کیسه مفلسانش تهی یافت و

چون معده گرسنگان خالی

hundred crimes. It is proper that his rancour perish in the waters, that the human race may be freed from his base disposition.

FABLE III.

THE MOUSE AND THE RICH GROCER.

A Mouse had for some years been in the habit of collecting a heap of pulse and fruits, both fresh and preserved, in a Grocer's shop; and from this he feasted on his stores, fresh or dried. In the meantime, the Grocer marks the little thief. He dissembles, and pretends, that it would be against his inclination to punish him as he deserved; but, as the saying is, "*Save a thief from the gallows, and he'll cut your throat.*" Our Mouse had an inclination to pilfer from his Master's purse, and of getting the gold and silver into his hole. His Master happened in a hurry to lay his hand upon the cash-bag, when he wanted some money; but, behold, he found it cleared of the money, like a purse from the claws of a pilferer, and as empty as this belly of a hungry man. The Grocer, at a glimpse, knew the Mouse was the thief, and that the fault lay entirely with him. So hiding himself like a Cat, he catches the Mouse, ties a string to his leg, and lets him loose, till, when he had

دانست که آن کار موشست کرب
 وار کمین کرد و ویرا بگرفت و
 رشته دراز در پای وی بست و
 بکذاشت تا بسوراخ خود درون رفت
 و باندازه رشته غور آن بدانست
 دنبال آن گرفت و آن سوراخ را
 بکند تا بخاؤ وی رسید خانه دید چون
 دکانچه صرافان سرخ و سفید برهم
 نهند و دینار و درم با هم آمیخته حق
 خود را تصرف نمود و موش را بیرون
 آورد و بچنگال گربه سپرد تا جزای خود دید
 آنچه دید و مکافات خود کشید آنچه کشید

قطعه

گر شور و شری هست حریص
 جهان را ست
 حرم دل قانع که زهر شور و شری
 رست
 در عرقناعت همه روح آمد و راحت
 و حرص فرو نیست اگر درد سری
 هست

حکایت چهارم

گرک و روباه و سگ

روباهی بر سر راهی استاده بود
 و چشم مراقبت بر چپ و راست

gained his hole, the length of the string enabled the man to discover his nest. Then holding the end of the string, the Grocer began to dig, which he continued till he came to the little den he was so eagerly seeking. Here he espied a corner like a money chest, and the gold and silver mixed and jumbled into a confused heap. Then making use of his own right, having carried the Mouse into the street, he tossed him to the claws of a Cat, that he might suffer the punishment he deserved.

STROPHE.

If adversity must be borne in the life of man, it ought to be borne by those who are intent upon the things of the world. Happy indeed, and chearful, is the frugal mind which is free from all crime, or the consciousness of guilt. Frugality is a virtue which produces tranquillity of mind, as an immoderate desire of possession produces an aching heart.

FABLE IV.

THE WOLF, THE FOX, AND THE SHEPHERD'S DOG.

A Fox had been standing at the entrance of a road, turning his eyes sometimes on one side, and some-
 time-

نهاده ناگاه از دور سیاهی پیدا شد چون
 نزدیک آمد دید که یکی درنده
 گرگ با سگی بزرگ بر صورت
 یاران صادق و دوستان موافق
 همراه می آیند نه او را ازین توهم
 فریبی و نه این را ازود غده آسیبی
 روباه پیش دوید و سلام کرد و وظیفه
 احترام بجای آورد و گفت الحمد لله
 که کین دیرین بمر تازہ بدل شده است
 و دشمنی قدیم بدوستی جدید معوض
 گشته اما می خواهم که بدانم که
 سبب این جمعیت چیست و باعث
 این امنیت چیست گفت
 سبب این جمعیت دشمنی شبانست
 اما دشمنی گرگ و شبان مستغنی
 از بیانست و سبب دشمنی من
 با وی آنکه دی روز این گرگ که
 امروز مرا دولت وفاق او دست
 داده است بر من حمله کرد و
 بره یربود من چنانکه حادث من بود
 در ققایی وی بدویدم تا آن بره را
 از وی بستانم اما بوی نرسیدم
 چون باز آمدم شبان چوپ بر
 من کشید و بی موجهی مرا بجانید من
 نیز از و رابطه دوستی بگشتم و با
 دشمنی قدیمی او پیوستم

times on the other. He perceived something that appeared black at a distance. After waiting, he saw a rapacious Wolf approaching, who was proceeding on his journey, as a sincere friend and companion with Towser, although on the one side suspicion of deceit, and fear of harm on the other, deterred the travellers from keeping too near to each other. The Fox ran to meet them, wishing them good morning: and, having paid his compliments, "God be praised," says he, "that our inveterate hatred is changed into affection, and your old grudge into this new alliance. But pr'ythee, is the cause of this friendship, and the origin of this new alliance to be known?" "Our friendship," says the Dog, "arises from our common hatred of the Shepherd. The cause of enmity between the Wolf and the Shepherd is plain enough: but this is the outline of my quarrel with him. This Wolf, with whom I have so fortunately joined myself in the bonds of friendship, rushed upon my master's flock, and carried away a Lamb. I, (such is the force of habit,) followed him in his flight; but, when I found myself unable to overtake him, and was returned, the Shepherd cudgelled me severely, and, without the smallest cause, belaboured me most dreadfully. So I broke the chain of friendship which subsisted between us, and associated myself with his inveterate foe."

قطع
بدشمن دوست شوز آن سان که هرگز
بتیغ دشمنی نخر اشدت دوست
مکن با دوست چندان دشمنی ساز
روباه
که یار غم تو با دشمن شود دوست

حکایت پنجم
روباه
روباهی را گفتند که هیچ توانی که ضد
دینار ستانی و پیغامی بسکان ده
رسانی گفت والد مزد فراوانست
اما درین معامله خطر جانست

قطع
از سفلہ نیل مکرمت امید داشتن
کشتی بموج لجه حرمان فکند نیست
پیش عدوزبون شدن از میل مال و جاه
خود را بورطه خطر جان فکند نیست

STROPHE.

Get into favour with an enemy, lest he should wound you with the sword of revenge. Beware not so to offend your friend, that, when angry with you, he may join himself to your adversary.

FABLE V.

THE FOX.

You may have heard, that it was once proposed to a Fox to hire himself for the purpose of carrying messages to village Dogs, and a hundred golden deenars were offered as a reward for his services. "By Jove!" said he, "the reward is great, but there is an awkward hazard of one's life attached to business of this sort."

STROPHE.

To promise yourself an adequate reward for your services, from the multitude, is at once to expose your vessel to the waves, during the violence of the storm. To abase and degrade yourself before an enemy for the sake of riches, is only exposing yourself at the imminent hazard of your life.

حکایت ششم

شتر و خار

شتری در صحرا چرا میکرد و از خار
و خاشاک آن صحرا غذا میخورد. بخار
بني رسید چون زلف خوبان دراهم
و چون روی محبوبان تازه و خرم
گردن از دراز کرد تا از آن بهره
گیرد دید که در میان آن افعی حلقه
کرده و سر را بادم فراهم آورده بار
پس کشت و از آرزوی وی بگذشت
خار بن پنداشت که اختراز او از
زخم سنان ویست و اجتناب وی از
تیزی دندان وی شتر آنرا دریافت
گفت که بیم من ازین میهمان
پوشیده است نه از میزبان آشکار و
ترس من از زخم دندان مارست
نه از زخم پیکان خار اگر نه هول
میهمان بودی میزبان را یک لقمه
کردمی

قطعه

گر از بیم بترسد کریم نیست عجب
ز خبث نفس نه از پشیم و استخوان
ترسد

FABLE VI.

THE CAMEL AND THE BRAMBLE.

As a Camel was browsing on a common, eating the thistles and berries, he came to a Bramble which reared his curled locks, and looked like the pretty face of a young gallant. He had stretched out his neck, and was just going to seize a large portion of the Bramble, when he perceived an Adder, which had twined itself about it, and encircled it like a ring. He turned himself round, relinquished the morsel he so much desired, and was going to depart. The Bramble attributed this fearful abstinence to the dread his thorns and lacerating prickles must unavoidably inspire. But when it occurred to the Camel that the Bramble entertained such an idea, he exclaimed, "O my futler, think not that my fear arises from the open enemy; it has its origin in the foe which lies concealed: not from those lacerating prickles; but from the poisonous teeth of the lurking Adder. Were I not afraid of his guest, I should swallow my futler whole, like a bolus."

STROPHE.

If the good fears the bad man,
it is not at all to be considered as
a matter of surprize. His fear
arises not from the intrinsic power
of the other, but from his depravity.
We may be certain, that he who
3 G dares

کسی که پا نشد در میان خاکستر
مقرر است که از آتش نهان ترسد

dares not tread on a heap of cinders
is afraid only of the fire that may
lie concealed beneath.

حکایت هفتم

سک و قرض نان
سکی از بهر طعمه بر در دروازه شهر
استاده بود دید که قرض نان گردان
از شهر بیرون آمد و روی
بصحرا نهاد سگ در دنبال او روان
شد و آواز داد که ای قوت تن و
قوت روان در آرزوی دل و آرام
جان عزیمت کجا کرده و رو بکه
آورده گفت درین بیابان با جمعی
از سرهنگان کرگان و پلنگان اشنایی
دارم احرام زیارت ایشان بستام
سگ گفت مرا مترسان اگر بگام
نهنگ و دیان شیر در روی من در
قتای توام

آنم که بعمر خویش هرگز
خالی نشدم ز آرزویت
کر کرد همه جهان بکردی
ساکن نشوم ز جست و جویت

قطعه

آنان که جز بنان نبود زنده جانیشان
دارند رو بخدمت دوان بر آبی نان

FABLE VII.

THE DOG AND THE LOAF.

A House Dog was standing at the gates of a city, and saw a Loaf of Bread, being carried out of the city towards the open fields. The Dog wishing to follow it, ran after it with the greatest speed, exclaiming with a loud voice, "Oh, strengthener of the body! Oh, thou supporter of travellers! Oh, thou desire of the heart, and comfort of the soul, whither art thou going? To whom, with so much rapidity?" "To this Desert," answered the Loaf; "where I am acquainted with many ferocious Wolves and Tigers; and these I have the honour to be going to visit, as a matter of politeness." "You are disappointed," replied the Dog; "you do not terrify me. Though you should enter the jaws of a Crocodile, or of a Lion, yet will I follow you. I have never ceased in the whole course of my life, entertaining a desire for you. Now, were you to travel to every part of the world, I would never leave you."

STROPHE.

A very small portion of service is to be expected from him who is fed upon bread alone, since he will be

کر فی المثل ز دوست خسان صد قفا
خورند

همچون سکند کرسند اندر ققاي نان

حکایت هشتم

پنج

پنج پایک را گفتند چرا بشکل پیکران

افتادی و پای در میان کج روی نهادی

گفت از مار تجربه برداشتم که بان

راستی و راست روی همیشه از

سنگ جفا سر کوفته است یا از

زحم ستم دم بریده

قطعه

هر جا پری بصورت خود کردد آشکار

اورا چو جان کشند در آغوش خویش

تنگ

هر جا بشکل راست بر آید بشکل مار

سنگین دلان ز دور زنندش بچوپ

و سنگ

be very lean and weak. But if, for the sake of example, a person be punished with a hundred stripes for stealing grafs, how much more will he deserve punishment, who shall presume to steal a Loaf.

FABLE VIII.

THE CRAB.

“Why is it,” a Crab was asked, “that your form is so much awry? and why have you such a fiding gait?” “I learned to be wise,” replied the Crab, “from the Serpent: for, when he had a strait form, he was always either bruising his head against the stones, or his tail was wounded with terrible cuts.”

STROPHE.

When an Angel appears in his proper form, like his immaterial part, he is approached with reverence; but if a Serpent appears in his own shape, the wretch is attacked with sticks and stones without mercy.

FABLE

FABLE IX.

THE FROG AND THE FISH.

It happened that a Frog was separated from his mate. Grief and anguish of mind for the loss of his partner, caused him to stay alone on the sea-shore. Casting his eyes about, in every direction, afforded a small relief to the sorrows, occasioned by the loss he had sustained. On a sudden, he perceived a Fish in the midst of the waters, which was rapidly borne along by a current, like the stream of a river; and, as the shears divide the shining silver, so he divided the glossy surface of the water; and as the clear and waning moon, which, no longer increasing, inclines to neither side. The Frog no sooner sees him swimming than he wishes to enter into friendship with him, tells the tale of his own widowhood, and anxiously courts the amicable intercourse of the Fish. To whom the Fish said, "What! in joining ourselves for life, is being like each other wholly out of the question? But the event of this is, above every thing, inimical to the design. What similitude is there between us, that I should love you? I live in the depth of the seas, you on the edge of the shore. My silence would be terribly annoyed by the harsh croaking of your voice. Your deformity would indeed serve as a shield against my enemies. Whoever sees you, shudders at the sight.

حکایت نهم
غوکي و ماهي
غوکي از جفت خویش جدا مانده
و محنت بي چفتي اش بر کنار
دریا نشانده هر سو نظري مي
انداخت و خاطر غمیده خود را از غم
بي چفتي مي پرداخت ناگاه
مشنوي
ماهي دید در میان آب
ماچو آب روان روان بشتاب
یا چو مقرضي از سیکه سیم
اطلس سطح آب از و بدو نیم
یا چو ایمن هلالی از کم و کاست
متمايل بجنبش از چپ و راست
چون غول ویرا بدید و خاطرش
بصحب او کشید قطعه بي چفتي
خویش ار در میان آورد و از وي
طلب مصاحبت کرد ماهي گفت
مصاحبت را مناسبت در بایست
است و مصاحبت نامناسب صحبت را
نا شایست مرا با تو چه مناسبت
است مرا جادر قعر دریا و ترا منزل در
کنار ساحل مرا دمان خاموش و ترا
زبان پر از خروش ترا قبح لقا

سپهر بلا شکازشت هر که شکل ترا
 بیند نخواهد که با تو نشیند و مرا
 حسن منظر سرمایه خوف و خطر
 هر که بجمال من دیده برافروزد چشم
 طمع در وصال من دوزد مرغان
 آسمان در هوای من مانند وحوش
 صحرا در سودای من صیادان گاه
 چون دام در جست و جوی من
 با هزار دیده و گاه چون شست از بار
 آرزوی من با پشت خمیده این
 بگفت و راه قعر دریا برداشت
 و غوک را بر ساحل دریا بگذاشت
 قطعه

با کسی منشین که نبود با تو در
 کوهر یکی

رشته پیوند صحبت اتحاد کوهرست
 جنس را با جنس و با نا جنس اگر
 کیری قیاس
 این بسان آب و روغن و آن چو
 شیر و شکرست

حکایت دهم
 کبوتر

کبوتر را گفتند چونست که از دو
 بچه پیش نیاری و چون مرغ

fight. My elegant appearance is an advantage and protection to me, and delivers me from fear and danger. Whoever sees my gracefulness is seized with the desire of possessing me, and is anxious to make me his own. For me the birds of the heavens hover in the air; the beasts of the field desire me; and the fishermen endeavour to ensnare me with the net, or with a crooked hook." So saying, the Fish dived into the depths of the ocean, and left the poor Frog alone on the shore.

STROPHE.

Take care, that in chusing a friend, as in chusing an ornament from among jewels, you do not fix upon one who cannot be associated with you in the same necklace, (that is, whose nature and habits are of a different tendency.) Like should be joined to like. People of different dispositions cannot dwell in society together. Oil cannot unite with water, like sugar and milk.

FABLE X.

THE DOVE.

"Why is it," a Dove was asked, "that you never bring up more than two young ones? Why are you

خانگی بر پیشتر از آن قدرت نداری
گفت بچه کبوتر خدا از حوصله
مادر می خورد و چوژه مرغ خانگی
از هر مزبله در ره گذر از یک حوصله
خدای دو بچه پیش نتوانداد و از نیم
مزبله در روزی بر هزار چوژه توان کشاد

قطعه

خواهی که شوی حلال روزی
همخانه مکن عیال بسیار
دانی که درین سراپه تنگ
حاصل نشود حلال بسیار

حکایت یازدهم

کنجشگی

کنجشگی خانه موروثی خود را باز
پرواخت و در فرجه آشیان لکلی
خانه ساخت با وی گفتند ترا چه
مناسبت که با جثه حقیری با جانوری
بدان بزرگی محل اقامت و منزل
استقامت همسایه داری گفت من نیز
این قدر دانم اما بدانسته خود عمل
نتوانم کرد که در همسایگی مارست
که چون هر سال بچکان بر آورم و

you not, like the Hen, more pro-
lific?" "The young of a Dove,"
said she, "are fed from the craw
of the mother entirely, but the
young of a Hen find their food on
every dunghill. Not more than
two can be fed from a single craw,
but half a dung heap is the means
of feeding a thousand chickens."

STROPHE.

If you desire to enjoy the fruits
of your labour, take heed that
your family is not too numerous;
for in this penthouse of a world,
the means of acquiring riches
honourably are afforded but to few.

FABLE XI.

THE SPARROW.

A Sparrow deserted its accu-
stomed nest, and built another close
to that of a Stork. Being asked,
"how this circumstance, so ap-
parently unnatural, happened, that
such a little insignificant animal
should fix its habitation near that
of the noble and illustrious Stork,
and enter upon a life of intimacy?"
The Sparrow answered thus: "I
was well aware of this myself; but
I was acquainted with a circum-
stance not much to my advantage.
Just by a Serpent dwells. He,
whilst I, year after year, brought
forth

بنحون جگر پرورم ناگاه بر خانه من
تازد و بچکان من قوت خود سازد و
امسال از وی گریخته ام و در
دامن ین بزرگ آویخته ام امید
میدارم که داد من از وی بستاند و
چنانکه هر سال بچکان مرا قوت خود
گردانیده است امسال وی را قوت
بچکان خود گرداند

قطعه

چو روباه در پیشه شیر باشد
زید ایمن از زخم و جنگال کرکان
زیر دادا خردان امان یابد انکس
که کیرد وطن در جوار بزرگان

حکایت دوازدهم
سگ
سگی را گفتند سبب چیست که
در خانه که تو باشی کدا گردان
نتواند کشت و بر سر را آستانه
که حبی از آن جا نتواند گذشت
گفت من از حرص و طمع دورم و به
بطمعی و قناعت مشهور از خوانی
بلب نانی قانعم و از بریانی بخشک

forth my young, and nourished them from my own body, creeping up, silently, to my nest, gluts himself with the blood of my young. This year, therefore, having fled away, I have placed myself under the protection of this powerful bird. I shall have my revenge of this Serpent (unless I am much mistaken); and as he before feasted on my young, so, sure enough, the Stork will make a good meal of this, this very year."

STROPHE.

When the Fox goes into a Lion's den, he is secure from the deadly attacks of the Wolf; and he is safe from the enquiries of the multitude, who places himself under the protection of a great man.

FABLE XII.

THE HOUSE DOG.

"What is the reason," somebody asked a Dog, "that you do not suffer any poor person either to loiter about the place you inhabit, or to pass the door post at which you lie?" "How far I am from covetousness of disposition, or greediness," replied the Dog, "is public enough. My frugality and abstinence are equally known. The morsel of bread that falls from the table, or a dry bone is enough to content me: but with the beggar, the

استخوانی حرصند اما گدا سحره حرص
و طمعست و مدعی جوع و منکر
شبع نان یک هفته اش در انبان
و زبانش در طلب نان یکشب
حبان عدایی ده روزه اش پشت و
عصای در یوزه اش در پشت
قناعت از حرص و طمع
دورست و قنح از حرص
طامع نفور

قطعه
در هر دلم که عز قناعت نهاد پای
از هر چه بود حرص و طمع را بیست
دست
هر جا که عرض کرد قناعت متاع
خوش
بازاد حرص و معرکه آزار شکست

حکایت سیزدهم
روباه و گ
روباه بچه با مادر خود گفت مرا خلیه
بیاموز که چون بکشاکش گ
درمانم خود را از و برانم گفت خلیه
فراوانست اما بهترین نامه آنست که

the sole motives by which he is actuated, are a desire of getting a meal, and avarice. Hunger is soon appeased; but he is never satisfied. Although he has provision enough in his wallet to serve a regiment, yet he is as importunate for bread as his tongue will permit him to be. He only asks a bit of bread, just enough, he pretends, to serve him one night; when the fact is, he has a sufficiency for a fortnight at his back. Tranquillity is far from an avaricious and greedy disposition. He who desires to pass his days cheerfully and happily in his station, whatever it may be, must drive from his mind every principle of avarice and greediness of heart.

STROPHE.

He who has the virtue of frugality fixed in his heart, keeps constantly a strict guard and restraint upon the hand of covetousness. Wherever frugality displays its rewards, there no place is left either for making money by trade, for avarice, or greediness.

FABLE XIII.

THE FOX AND HER CUB.

"Teach me some shift," said a Fox Cub to its mother, "that if a Dog is an over-match for me in fight, I may come off safely." "There are schemes to be made use of, in cases of that sort," said the

خانه خود بنشین نه او ترا بیند و نه
تو او را بینی

قطعه

چو با تو خصم شود سفله نه از خردست
که در خصومت او مکر و حید
ساز کنی
هزار حید توان ساخت زهمه آن به
که هم صلح و هم از جنگش احتراز کنی

حکایت چهاردهم

سرخ زنبور

اسرخ زنبوری بر مکس عسل زور
آورد تا ویرا طعم خود سازد بزاری
بر آمد که با وجود این شهد و عسل
مرا چه قدر و محل که انرا بگذاری
و بمن رغبت آری سرخ زنبور گفت
اگر آن شهدست تو شهرا گانی و اگر
آن عسلست تو سرچشمه آنی

قطعه

ای خوش آن مرد حقیقت که زیغام
و سلام
رو بتابد بسوی مایده وصل رود
اصل چون روی نهاید زپس پرده فرع
فرع را باز گذارد بسر اصل رود

the mother, "but the safest method you can take is this: Keep within your own home, that you may neither see him, nor he you."

STROPHE.

When you have a shabby fellow for an enemy, it is by no means prudent to resort to deceit. If you should plan a thousand schemes, this will turn out to the best advantage in the end: Decline either quarrels or friendship with a person of that description.

FABLE XIV.

THE DRONE AND THE BEE.

A Drone rushed in upon a Bee, to devour her with his hungry jaws. The Bee, breaking out into bitter lamentations, said, "When there are at hand so many honeycombs furcharged with wax and honey, how do you pay me so great a compliment, as to neglect them and bestow a thought upon me." "If," replied the Drone, "this is wax, you have made it; if this be honey, you are the cause and origin of that also."

STROPHE.

Happy is he, who, having a respect for truth, seeks out the origin of reports and things; who, when he perceives any thing accomplished, putting the effect out of the question, accurately investigates its cause.

حکایت پانزدهم
مور

موریرا دیدند بزورمندی کمر بسته
و ملخی را ده برابر خود برداشته
بتعجب گفتند این مور را نه بینید
که با این توانی باری را باین گرانی
چون میکشد مور چون این بشنید
بخندید و گفت مردان بار را بنیروی
بهمت و بازوی حمیت کشند نه بقوت
تن و صحامت بدن

قطعه

باری که آسمان و زمین سر کشد
از آن مشکل توان بیادری جسم جان کشید
بهمت قوی کن از مدور هر وان غشق
کان بار را بقوت بهمت توان کشید

حکایت شانزدهم

شتر

شتری مهار در پای کشان در صحرا
می چرید موشی بوی رسید ویرا بی
خداوند دید حرصش بر آن داشت که
مهارش گرفت و بخانه خود روان شد
شتر تیز از آنجا که فطرت او مفظور

FABLE XV.

THE ANT.

Some persons perceiving an ant, confiding in his own strength, without any assistance carrying away ten locusts, struck with astonishment, exclaimed, "Look at that ant, apparently so slightly formed, see how she supports a load so heavy!" Upon hearing this, the Ant laughed heartily, and said, "Men carry any heavy burthen by perseverance in their design; and, by an ardent desire of accomplishing their purpose; but not by the power and strength of their body."

STROPHE.

Strength will be found in determined resolution. Perseverance will be a faithful auxiliary; for, there is not any undertaking so difficult, but it will become easy if set about, with a hearty desire to accomplish it.

FABLE XVI.

THE CAMEL.

A Camel was feeding in a field, with a cord fastened about his foot. Accident brought a Mouse to the same spot, who saw the Camel was without any keeper. A thought occurred to the Mouse, which was, to take the cord, and drag it to his hole. The Camel followed the Mouse

بر انقيادست و جبلت او مجبول بر
عدم و عناد با او موافقت کرد چون
بخاز وی رسید سوراخی دید بغایت
تنگ گفت ای محال اندیش این
چه بود که کردی خانه تو چنین
بزرگ نه خانه تو ازین بزرگتر
تواند شد و نه جثه من ازین
کوچکتر میان من و تو صحبت
چون در گیرد و مجالست چون
صورت بندد

قطعه

چون روی راه اجل ازین سان که
می بینم ترا
در قفا از بار حرص و آزار
بار خویش را چیزی سبک کردان که
نیست
تنکنای کورره کنجابی این بارها

حکایت هفدهم

گاو

گاو می بر گله خود سالار بود و در میان
گاوان بقوت سر و نامدار چون کرک
بر ایشان زور آوردی افت وی بزحم
سرو از ایشان دور کردی ناگاه دست

Mouse without the least reluctance, in conformity to his disposition, which is perfectly free from any kind of stubbornness, never resisting or opposing any thing. When he came to the hole of the Mouse, and saw so narrow an entrance, he exclaimed, "Well, indeed! you foolish little creature! what have you been about? The hump on my back cannot be diminished, neither can your den be enlarged. What society or friendship do you imagine can subsist between us?"

STROPHE.

By whatever plan you set out on a journey towards eternity, or in whatever manner you attempt to gain that point, if I see you loaded with a burthen of desires, I must consider you in the same light as I do the Camel loaded with the burthen of his hump. Throw off this load, for the entrance will not admit, and the narrow tenement of the grave will not contain it.

FABLE XVII.

THE BULL.

A Bull once was not only prince over his own herd, but was chief over other Bulls, and celebrated for his power. When the Wolf assailed the flock, awaiting the attack of the enemy, he repulsed him

حادثه و سروی ویرا آفتی رسید بعد
از آن چون کرک بزدید در پناه
دیگر گاوان خریدی سبب آن را
زو سوال کردند جواب گفت

مثنوی

ز روز که از سروی خود ماندم فرد
شد معرکه دلاوری بر من سرد
دیرین مثلی هست که روز نبرد
ضربت بود از حرب و دعوی از مرد

حکایت هزدهم

اشتر و دراز کوش

اشتری و دراز کوشی همراه میرفتند
بکنار جویی بزرگ رسیدند اول شتر
آمد چون بمیان جوی رسید آب تا
شکم وی بر آمد دراز کوش را آواز
داد که در ای که آب تا شکم است
پیش نیست دراز کوش گفت
راست میگوی اما از شکم تو تا شکم
من تفاوتست آبی که بشکم تو
نزدیک کشت از پشت من بخوابد
گذشت

him with his horns. One day the Wolf sprung on this Bull with his claws, and very much injured his horns. From that time, whenever he saw the Wolf he betook himself to the other Bulls for safety.

RHYME.

Being asked the reason of this charge, he answered, "Since the day when I lost my horns, I have entertained a dread of any engagement: It is an old proverb: In the day of battle, it is the duty of a man to hurl the weapons, and to support his honour as a man.

FABLE XVIII.

THE CAMEL AND THE ASS.

An Ass and a Camel were journeying together, and came to the bank of a large river. The Camel first passed through the water. Being come to the middle of the river, he, seeing the water come only to his belly, called out to the Ass, "Come along; trust yourself to the water, for the water comes up no higher than my belly." "What you say is very true," said the Ass, "but there is a very great difference between the height of your belly and mine. Though the water comes no higher to you, it must infallibly pour over my back.

STROPHE.

قطعه

ای برادر از تو بهتر هیچکس نشناست
ز آنچه هستی یک سر مو خویش را
افزون منه

گر فرون از قدر استایدت نا بخردی
قدر خود بشناس و پا از حد خود
بیرون منه

حکایت نوزدهم

طاوس و زاغ و سنک پشت
طاوسی و زاغی در صحن باغی فراهم
رسیدند و عیب و هنر یکدیگر را دیدند
طاوس براغ گفت این موزه سرج
که در پای تست لایق اطلس زر
گشی و دیبای منقش منست همانا
که در آن وقت که از شب تاریک
عدم بروز روشن وجوده آمده ایم در
پوشیدن موزه غلط کرده ام من موزه
کیسخت سیاه ترا پوشیده ام و توزه
ادیم سرخ مرا زاغ گفت حال بر
خلاف اینست اگر خطایی رفته است
در پوششهای دیگر رفته است باقی
خلعتهای تو مناسب مناست موزه

STROPHE.

O my Brother! no one better knows you than you do yourself. Do not exalt yourself a hair's breadth; and if any one, unguardedly, lavishes more praise than is due to your merit, do nevertheless rightly estimate your own ability, and not go beyond the bounds prescribed.

FABLE XIX.

THE PEACOCK, THE CROW, AND THE TORTOISE.

On the lawn of a certain garden, a Peacock and a Crow happened to meet. They soon began to examine and despise whatever they supposed beautiful or ugly in each other by turns. Then the Peacock first addressed the Crow. "Would not the red which you have on your legs, be much more characteristic and becoming, if placed in conjunction with the filkiness of my attire, intermixed with gold, and diversified like Phrygian embroidery? Indeed it appears to me, that, from the time I was born, I have committed no inconsiderable error in putting on such a colour as I have on my feet. For I have got that which ought to have belonged to you, and that redness in yours, would be infinitely more becoming in mine." "Indeed," replied the Crow, "I think it happened entirely different from what

منست غالباً در آن خواب آلوده گي
 تو سر از گريبان من برده و من سر
 از گريبان تو در آن نزديکي کشفی سر
 بچیب مراقبه فرو برده بود و آن مجادل
 و مقاوله را می شنود سر بر آورد که ای
 یاران عزیز و دوستان صاحب تمییز
 این مجادلهاي بی حاصل بگذارید و
 ازین مقاوله بلاطایل دست ندرید
 خدای تعالی همه چیز را بیک کس
 نداده و زمام همه مرادات در کف
 یک کس ننهاده هیچ کس نیست
 که ویرا خاصه نداده که دیگران را
 نداده است و در وی خاصیني ننهاده
 که در دیگران ننهاده هر کس بداده
 خود خرسنده باید بود و بیافتاقت خود
 خوشنود

قط

بردن حسد از حال کسان طور خرد
 نیست
 ز نهار که از طور خرد دور نباشی

what you suppose. If, indeed any error is committed, is not in the covering of the legs, but, in truth it centers in the other parts of the attire. How exactly would those habiliments of yours become my legs? How consistent would they be? In a word, I have not what ought to belong to you, but you have what is in fact mine." A Tortoise, who happened to be on the spot, stretched out his head in an attitude of attention, and having caught some of the expressions of the disputants, spoke thus: "O most honoured Friends! companions most powerful in argument! finish this altercation so foolishly began, and, laying the disputation aside, know how useless this conversation is. God, the supreme distributor of all things, allots not all excellence to me; nor does he place in the power of every one the plenitude of every thing desirable. No one is found, whom the supreme Deity has so endued with whatever is good, that it belongs exclusively to him, nor can be in common with any other; nor does he give any one, by nature, a degree of excellence which he denies to all others. Let the creature be contented with whatever the Creator may bestow!"

STROPHE.

It is by no means the sign of a prudent mind, to be envious of the lot of any one. Beware, that you depart, in the smallest degree, from this

از خلق طمع بهیچو حسد مایه رنجست
بکسل طمع از خلق که رنجوار نباشی

this maxim : Envy and Covetousness are the origin of all evil ! Guard against these faults, lest other calamities, arising out of them, grow upon you.

FABLE XX.

THE FOX AND THE HYENA.

A Hyena was cruelly tearing a Fox with his claws and teeth, which were fixed fast in him. Then indeed the Fox began to lament and importune the Hyena with supplications, "O thou who art possessed of the disposition of the Lion, combined with the valour of the Tiger, Have mercy on a poor helpless animal, and take those claws from my feet ! What service shall I render to you ? How shall such a handful of bone and hair as myself satiate your appetite ? What animal for that purpose would desire to pursue me ?" When he found that by humility and fair words the Hyena was not to be moved, then said he, "Remember the right which I claim from you. You would now destroy me to appease your hunger, but how often have I not been subservient, not only to every want, but to every wish of yours ? How often have I not procured food for you ?" When the Hyena heard these unjust and absurd stretches, her anger burst out, and greatly enraged thus exclaimed, "What ! villain ! This is indeed unprecedented impudence ! When ! where did you do

حکایت بیستم

رو بابه و گفتار

رو بابهی بچنگ گفتاری گرفتار شد
دندان طمع در وی محکم کرد روباه
فریاد بر آورد که ای شیر پیسه زورمندی
و ای پلنگ قلّه سربلندی بر عجز
شکستگی من بنخشای و شکال این
اشکال را از پای جهان پیامی من
بکشای من مشتی چشم و استخوان
ایم از خوردن من چه خیزد و در
آوردن من که آویزد هر چند ازین
کونه سخن در وی نکرقت گفت
یاد دار حق که مرا بر تست از من
آرزوی مباشرت کردی آرزوی ترا بر
آوردم و چند بار متعاقب با تو
مباشرت کردم گفتار چون این
گفتاری شنیع بشنید آتش غیرت وی
بجوشید دهان بکشاود که این چه سخن
بیهوده است که میگوی و این واقع
کی و کجا بوده است از وی

دنان کشادن همان بود و از روباه روی
در گریز نهادن همان

رباعیه

بقول خوش چو نیایی ز چنگ خصم رهایی
به آن بود که زبانرا بنا خوشی بکشایی
چو قفل خانه با هستکی کشاده نکرد
پی شکستنش آن به که سویی سنگ گرای

حکایت بیست و یکم

شغال و خروس

شغالی خروسی را در خواب سحر
بگرفت فریاد برداشت که من مونس
بیدار انم و موذن شب زنده داران از
کشتن من پیریز و خون مرا بتیغ تعدی
مزیز چرا بی موجب با من ستیزی که خواهی
بی گنه خونم بریزی شغال گفت
من در کشتن تو چنان یکجهت نیستم
به هیچ وجه از آن باز آیستم خاطر
خود را از اختیار برداشتم و ترا درین
صورت منخیر ساختم اگر خواهی بیک
ضربت جان ترا بستم و اگر خواهی
لقمه لقمه ترا طعم خود گردانم

do all this?" But while the Hyena opened her mouth to say this the Fox took to flight and escaped.

QUATRAIN.

If you cannot get away from enemies by fair words, it is proper to have recourse to abuse and impudence. If you cannot open a door with the right key, there is no harm in picking the lock.

FABLE XXI.

TOWSER AND THE COCK.

Towler one morning seized a Cock who was indulging in a nap. When he awoke he exclaimed, "I am the friend of those who watch, and the watchman to those who pass their nights without sleep. Take care how you kill me, and shed my blood unjustly. For why should you have any quarrel or enmity with me, and murder me, who am totally free from any crime?" "In twisting your neck," replied Towser, "I cannot say that I act by any logical proposition, or measured rule; but it is enough for me that I see no reason why I should refrain from doing it. Following my own will and pleasure, whatever you may be, I have selected you to die. If any accommodation to you I will give you a single gripe and swallow you whole; or, if you prefer it, I will send you into my stomach, piece by piece. Take your Choice."

STROPHE.

قطعه

جز بتدبیر خرد از سر خود دفع ممکن
 باتو شیرینی اگر شور و شری گیرد پیش
 بشضرع مسر راه خلاصی که بان
 از بدش کر کذرانی بتری گیرد پیش

حکایت بیست و دوم

مور و مرغ

در امثال حکماء هند مذکور است
 که موری کمر جهد بر بسته بود
 توده خاکی که نقل آن آدمیان را
 بکلفت میسر شدی ذره می برد و در
 طرف دیگر میرنخت مرغی بران
 کذر کرد شخصی دید ضعیف و نحیف
 که بنشاط تمام دست و پای میزند
 و در نقل کردن آن خاک جدي تمام
 و جهدی مالا کلام بجای می آورد گفت
 ضعیف بیکراین چه کار است که
 پیش گرفته و این چه مهم است که در
 آن خوض کرده مور زبان بکشد و
 گفت مرا با یکی از قوم خود نظرست
 و چون در طلب وصال او کردم
 این شرط پیش آورد که اگر سر وصل

STROPHE.

We can only drive the enemy from our lives by prudence and constant vigilance. If a rascal has at any time an evil design against you, do not attempt to avert it by degrading submission and mean humility, for, by so doing you only make him, from a bad, inflict a worse injury.

FABLE XXII.

THE ANT AND THE BIRD.

It is related in the fables of the Indian fages, that an Ant was striving with all her might to remove a hillock, the demolition of which might even have fatigued men. In some measure, although small, she was drawing away the hillock, and scattering the pieces here and there. A bird flying over saw the tiny and weak little animal with the greatest alacrity, and assiduity endeavouring, with all its strength to remove this heap of earth, and transport it to some other spot. "Alas! you miserable little thing," said he, "what a labour have you imposed upon yourself! What sort of an undertaking is this, with which you are so impotently engaged." To whom, the Ant thus answered. "Indeed I have seen some of our nation endeavour to do the same thing, and have therefore desired to enjoy the same

ما داري قدم در نه و اين توده خاک را
بر دار حالا مقيد آن کار شده ام و مي
خواهم که بان شرط اقدام نمايم و از
عهده عهدي که کرده ام بيرون آيم سرخ
گفت کمان که تو ميبري بقدر آرزوي
نو نيست و اين و کمان که ميکشي
بقوت بازوي تو نه مور گفت من
عزم اين کار خرم کرده ام و قدم
جد و جهد پيش نهاده اگر از پيش
بردم فهو المراد و الا معذورم
خواهند داشت

شعر

من طريق سعی مي آرم بجا
ليس لا انسان الا ما سعی
دامن مقصود اگر آرم يکف
از عزم و اندوه مانم بر طرف
ور نشد از جهد من کاري بکام
من در آن معذور باشم و السلام

تم تم تم

same advantages. This is the condition imposed on me. But if," said she, "you wish to serve our society, exert yourself. Apply yourself to this labour, and pull down this heap of earth. I am now indeed exerting all my diligence, and in this manner I desire to shew my wish to accomplish it, and to fulfil my promise." "The design you are upon," replied the Bird, "is above your strength; you have not power to bend the bow you would use." "I have begun this work," said the Ant, "and I will do all I can to complete it. If I succeed, my hopes are fulfilled, if not, the most malicious cannot attach any blame to me."

POETRY.

It is not without diligence and exertion that undertakings of any nature can be accomplished. Every man is born to some mode of action. If he gain the end proposed, he is freed from care or sorrow. If, on the contrary, the event should not repay his exertions, he will have cleared his character, and be satisfied.



قطعه

جز بتدبیر خرد از سر خود دفع ممکن
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Rousseau, J.

The flowers of persian literature, containing extracts from the most celebrated authors, in prose and verse with a translation into english being a companion to Sir Will. Jones's Persian grammar, to which is prefixed an essay on the language and literature of Persia

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